

CICERO'S
Three Books
Touching the
NATURE
OF THE
GODS
Done into English;
WITH
NOTES,
AND
ILLUSTRATIONS.

Setting forth, (from *All Antiquity*,) What
Perceptions, Man, by the *Only Light* of
Reason, may Entertain, concerning a
Deity!

 L O N D O N,
Printed for *Joseph Hindmarsh*, at the *Black*
Bull, in *Cornhill*. 1683. X

SENECA'S MORALS.

Lately printed for *Joseph Hind-*
marsh.

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THE
P R E F A C E,
TO THE
READER.

AFTER Tully's Parts, and Good Fortune, had, from a Low Beginning in Rome, advanc'd him to the Highest Honours, and Offices of the Commonwealth; and that, by Cæsar's Usurpations upon the Publique, there was no longer place, either in the Senate, or the Hall, for the Art he had made so much his Study, and Whereof, his Orations in behalf of M. Marcellus, King Dejotarus, and Q. Ligarius, (most gratefull to the Palate of every Reader,) Had before Cæsar himself, shew he was a very great Master: A Letter of his, to Sulpitius, witnesses, that he betook himself wholly to, the
a Common

An Introduction to Tully's Treatise touching the Nature of the Gods.

Common Consolation of Wise Men in Distress, Philosophy. Now, having copiously and elegantly Discours'd the Other Branches Hereof, in his Hortensius, his Academical, and Tusculan Questions; as also, his Tracts upon the Ends of Goods and Ills, touching a Republic, Laws, Offices, and the Rest of this Argument: He, at length, with an Industry suitable to the Divineness of the Purpose, and Difficulty of the Work, set upon Searching into, the most Religious and Sacred Part of Philosophy, the Nature of the Godhead. And indeed, it can never be enough admir'd, that a Common Man, amidst such a Cloud of Errors Opposite one to another, and the thick Darknnesses of a benighted Ignorance, should have the sharpness of Wit so subtly to pierce into, luckily Comprehend, and in so clear and lofty a Style Deliver such a Number of Refin'd, and Recondite Notions concerning a Deity. For, what Sublime and Arduous thing ever was, (or was possible to have been) excogitated by the most Sagacious, concerning the Divine Nature; that the Eloquent Oratour-Philosopher has not hit upon, explain'd, and set off with its Proper Graces and Ornaments?

*An Eneomiasitic
Synopsis of
them.*

In the First Book, there seems not to have been That Opinion of any one Wise Man, concerning God, which he has not fetch'd out of the Schools of Ancient Philosophy, and declar'd to the Roman Academy. Then, for Epicurus's Doctrine, of what kind soever, whether Fleeting in his Light and Invisible Atoms, or yet in his Shadowy and Pellucid Deities, he so Fixes, Confirms, and as it were

were Consolidates it, that one would think it were able to stand by it self: By and By, so Explodes and Extemuates it, that it may be hiss'd by Boys even beyond those very Innumera-Worlds, that Epicurus (sleeping) phansie'd to himself. And for his Blessed and Eternal Nature, tho' neither Doing, nor Intending ought at all, for fear of being tyr'd; This Fortunate Mormoe of a Divine Nature (I say) does he so incessantly teaze and perplex, as not to let it have the least particle, or moment of Happy Quiet. To the Second Book; the Dignity, Gravity, Elegance; the Manifold, even Infinite Learning of it; and the Religious, almost Christian Theology of the Stoiques, can no Words be Equal: Tho', if it be possible for me in the least to advantage it, by a Commendation, the proper place will be, to bring That in as a Preamble to the Book it self. But, I hear Complaints, and allow the Justice of them. The same Nimble, and Shifting Proteus, according to the Academical Way, and Wit, in the Third Book, tears up by the very Roots that Magnificent Temple, by the Hand of the Stoique, in the Second, erected to the Divinity; and utterly extinguishes and destroys all Sense as well of True Religion as of False, by a Wretched, Licentious Volubility of Tongue. I cannot but acknowledge that he stands Convicted by his own Pen: And He is not upon any account to be Clear'd, that has pronounc'd Sentence upon himself; By affirming it a * Lewd, an Impious Custom to Dispute against the Gods; be it either in Jeast or Earnest. But, the Temerity has already felt some degree of Punishment; the Production

* In pag. 186.
of this Works

The *PREFACE*,

being Maim'd, and as it were Cut off, not so much by the Injury of Time, perhaps, as a Just Judgment of the Offended Deity: Beside that, Tully himself was so well Resolv'd, as, in the Conclusion of so long a Concertation, to incline to the Side of the Divinity.

*Preliminary
Considerations,*

But, to omit Unnecessary Encomiums of a Great Work, and an Authour Celebrated in Volumes, and Ages; I come (to what may be more seasonable, and expected,) to Promise a few Generals, (the Authour, the Argument, the Dedication, the Distribution, the Style of these Books, the Persons of the Dialogue, the Auditours, the Place, and (lastly) the Time of holding the Disputation,) that I hope will be of Common Light to the Whole Discourse.

*Touching the
Authour of
them.*

As for the Authour (then) of these Tracts; 'twas undoubtedly Marcus Tullius Cicero: A Name Famous all the Roman (and other Parts of the) World over; and that, in the Present Age, by perpetual Reading becomes every day more Illustrious than other, and grows brighter and brighter, as it were, by Using. Plutarch, among Ancient, and Lambin of Modern Writers, have spoken at large concerning Cicero.

*The Title, and
Argument.*

The Argument is, the Nature of the God-head. By Nature, in this place, I understand not barely what Philosophers term Essence: But, all Proprieties that flow Thence, as from a Fountain; all Qualities, (as they name them,) and whatever happens to the Deity Extrinsically, and is done to his Honour, as Temples, Sacrifices, Ceremonies, in a word

word the Whole Body of Religion ; all These (I say) does not my self only, but even Tully, (in Sect. 14. of the First Book,) declare to be Comprehended under This Title of the Nature of the Gods.

The Dedication of them is, to Marcus Brutus ; of the Junian Family, Noble amongst the Romans, and that produc'd Lucius Junius, (the First Asserter of the Roman Liberty,) who, upon account of the Stollidity he prudently counterfeited, for fear of Tarquinius Superbus, had the Sirname of Brutus affixt to him ; his Posterity retaining it : Of which, was the Marcus in Question, a Man of Wisdom, and Courage, as Cicero, his Intimate Friend, testifies. But yet, at the time our Theologue was searching into the Nature of the Immortal Gods, He was plotting the Death of Cæsar ; which, with the rest of the Conspiratours, he effected, in the midst of the Senate-house, and so, set the first step to his own ; for, being sometime after vanquish'd in the Plains of Thessaly by Octavius, and Anthony, out of a False Bravery, lest he should fall into Their Hands, he kill'd himself ; Thus, preventing the Triumph, and Mockeries of his Enemies, and offering up his Free Blood for the Liberty of his Country.

The Whole Work is Divided only into Three Books. In the First, Velleius Raises an Argument concerning the Deity, according to the Philosophy of Epicurus ; and, is Confuted, by Cotta : In the Second, Balbus Disputes notably touching the Nature of the Gods, persuant to the Doctrine of the Stoiques, and more especially for a Providence : And, in the

The Address,
or Dedication

The Distributi-
on of the Whole
Work.

The PREFACE,

Third, the same Cotta that had Refell'd Velleius before, attempts again to Answer Balbus.

The Style, and Expression.

The Style and Expression of These Books, is not Rude, and Unelegant, (as that of Philosophers for the most part uses to be ;) but Smooth, Free, altogether becoming an Oratour and Philosopher both under one, and accommodate to the Manners of the Accomplisht Gentlemen that Tully, in a Form of Dialogue, has here Introduc'd Discoursing amongst themselves.

The Persons of the Dialogue.

The Menagers of the Dispute are, Caius Cotta, High Priest by Office, and, of Heresy, an Academique : Caius Velleius, of the Senatorian Order, and, by Sect, an Epicurean : Quintus Lucilius Balbus, by Discipline, a Stoique : All Romans Born.

The Auditors.

Marcus, out of Modesty, Personates only an Auditor ; tho, in very Deed, he was the Doctour.

And Lastly, the Time of holding the Dispute.

The Time was also very Opportune ; it being the Latin Festivals : Which I shall speak to, By and By.

A more Particular Division of the First Booke.

But, more Particularly upon the First Book ; it may be Divided into Three Parts. In the First, (almost to the Bottom of p. 10.) Cicero premises certain things, that may serve as a Preface to the Whole Work : In the Second, (e'en to the End of pag. 31.) Velleius, (an Epicurean,) after he has Rejected the Opinions of all Other Philosophers, delivers the Placits of Epicurus concerning the Divinity, and highly applauds them : And then, in the Third, (the rest of the Book,)

Cotta,

Cotta, (of the Academy,) utterly overthrows the Doctrine of Epicurus, touching the Nature of the Gods, thus set up by Velleius.

Now, since it seems not only proper to the Exposition of an Authour, but, also to Engage the Mind, and Attention of the Reader, to prefix the Contents of each Section of the Treatise; under Examination; It shall be my First Care to doe This, in a Smaller Character, according to this Threefold Distribution, and in a Division somewhat Diverse from That in the Body of the Translation: And, Then, I will immediately subjoin the Amendments, and Illustrations of each respective Part. This Method, to be observ'd throughout the Whole Work; as the best, the easiest, the most orderly I could think of.

The Method, Observ'd by the Translator, in his Expositions, Illustrations, &c.

BOOK I. then; PART I. Page 3. Having said Before, that the Main Disagreement of Philosophers, was, about Providence; he, Now, produces their several Opinions: First, the Epicurean, who Deni'd a Divine Providence; and so, effectually, overthrew all Religion, and Civil Society. THENCE, to lin. 17. of pag. 4. To Epicurus, opposes he the Opinion of the Stoiques, asserting a Providence: And against This, again, sets up Carneades, and the rest of the Academiques, who render the matter Doubtfull. Upon which Diversity of Opinions he observes, that All of them may be False, but that it is Impossible that more than One should be True: Thus, tacitly leaving every man to Conclude upon the Prudence, and Moderation of the Academiques, who, in so great a difficulty of discerning the Right, are not forward to yield assent to what's Doubtfull and Uncertain. THENCE, to lin. 5. of pag. 5. There being no Ambition without Fear, the Authour, studious of Praise, is apprehensive of Censures, upon appearing Abroad: And therefore, thinks, that Well-meant Exceptions are to be satisf-

The Contents of each Section of the First Part of the First Book the Nature of the Gods.

The PREFACE,

fy'd, but *Malicious Carplings* Refell'd. So that, to pacific all, he rehearſes the *Judgments* and *Reſemions* of the *Town*, upon his *Books*. Now, they are of *Three Sorts*, as appears by the *Context*. THENCE, to *lin. 25. of pag. 5.* He Answers the *First Sort* of *Carpers*, by Denying that he began to *Philosophize* on the *ſodain*; urging, to ſtrengthen the *Denial*, the *Sententiousneſs* of his *Orations*, his *Familiarity* and *Converſe* with *Learned Men*, his *Education* under *Grave Maſters*, and the *Whole Courſe* of his *Doings*, both in a *Publique* and *Private Station*. THENCE, to *lin. 13. of pag. 6.* His *Inducements* to *Write*, were (he ſays) *Leiſure*, (by *Cæſar's* *Encroachments* upon the *Publique*,) and a *Love* to his *Country*, which he was deſirous of bringing *Honour* to by *Learned Writings*. Nor ſlips he an *Occaſion* of giving himſelf his due. THENCE, to *lin. 29. of the ſame page.* A *Third Motive* was, *Trouble* of *Mind*, which he ſought to mitigate by *Philophy*: He alſo, *in tranſitu*, gives a hint of the excellent *Method* obſerv'd by him in *Learning* it. THENCE, to *lin. 8. of p. 7.* He prudently, and with the *Genius* of an *Academique*, reminds thoſe that were earneſt to know his *Judgment*; that *Reason*, not *Authority*, ought to ſway them in their *Choice* of an *Opinion*: And takes an *Occaſion* to Reſlect upon the *Pythagoreans*, for attributing over much to their *Doctour*, or *Founder*. THENCE, to *lin. 26. of the ſame page.* The *Third Sort* of *Objectours*, who found fault with the *Academy* for aſſerting nothing to be *True*, in that, *Then*, there could be no perception of any thing, he refers to his *Academical Diſcourſes*; and here repeats, that *Truths* there are, but mixt with *Falſities* ſo like them, that 'tis very hard for a body to *Diſtinguiſh* betwixt them. THENCE, to *lin. 16. of pag. 8.* He Rep'ies to the *Fourth Sort*; who taſt the *Academy* with *Obſoluteness*, by ſubtly wiping off the *Reproach* as well as he can. THENCE, to *lin. 7. of pag. 9.* Being aware how it would be reſented amongſt a *Religious People*, to bring the *Divine Nature* into *Doubt*; he takes the *Blame* off himſelf, and his *Party*, and lays it upon the *Diſagreeing Opinions* of *Other Philoſophers* concerning the *Deity*, which

which have made the *Question* so hard to be Explain'd. And *This Topique* he Illustrates and Exhilarates with a jocular *Quotation* out of a *Comedy*. THENCE, to *lin. 24.* of the same page. He makes an easie *Transition* to his Purpose: And follows *Plato*, in his way of *Writing*; feigning the *Occasion* of the *Dialogue*, according to his *Phantasie*, proper enough: That, being sent for, *Cicero* came to *Cotta's House*, while this same *Academique*, *Velleius* the *Epicurean*, and *Lucilius* the *Stoique*, were Disputing one with another; and was courteously Wellcom'd by his Friend that had Invited him. THENCE, to *lin. 13.* of pag. 10. *Cicero* applauds his good fortune in coming in so favourable a *Juncture* as to hear the *Three Chiefs* of the *Three Sects* of *Philosophers* Then in *Repute*: But, a *Fourth*, some *Peripatetique* or other, seeming to be wanting, he Thence takes occasion to give the Reason, not in his Own, but in *Cotta's Words*, why he has Introduc'd none of That (in no wise Contemptible) *Sect* into this *Dialogue*; which is that there is little or no *Disagreement* betwixt the *Stoical Tenets*, and *Theirs*; (tho' the *Stoiques* themselves will by no means allow *This*;) and so, no need of bringing in *Two* of the same *Opinion*. But, from this short *Digression*, he presently returns to his Purpose. THENCE, to *lin. 34.* of the same page. *Cotta* likes they should proceed in the *Question* propos'd; and, in *Complement* to *Tully* newly-come, briefly expounds the *Argument* of the *Dispute* in hand; desiring *Velleius* also, to Repeat what he had said before *Cicero's* coming, that so, he might not be at a loss. *Velleius* Consents, bearing himself up upon the *Natural Confidence* of the *Epicurean Sect*; but yet, touches *Civily* (tho' *Sharply*) upon *Tully*: Which makes him openly declare, that he means to be an *Equal* and *Impartial Auditor*; according to the way of the *Academiques*. And *This Ends* the *Preface*, or *First Part*.

In This, [*the Academical*] Matter; [*way* of Writing,] therefore, &c. pag. 4. *lin. 17.*

Amendments,
Explanations,
&c. of the *Preface*, or *First Part* of the *First Book*.

The PREFACE,

surpriz'd at my applying my self more particularly to, &c. lin. 34. of the same page. that I should, so much contrary to people's Expectations, undertake, &c. pag. 5. lin. 3. this sort of Study on the sodain, [without first spending any Time upon Learning it,] &c. lin. 7. of the same page.

pag. 5. lin. 16. our Family, &c. [that did me the Honour to frequent my House.]

Ibid. — the famous [those so famous Men of their respective Sects] Diodorus (or, according to some Diodorus) &c. a Stoique. He has been particular upon all These, in his Book de claris Oratoribus.

lin. 18. under whose Tuition I was Educated [by whom I was Instructed in Philosophical Learning,] &c.

lin. 20. regard to Life, &c. [to the laudable discharge of the Duties, and Offices of an Honest Life:]

Ibid. Those [Philosophical Precepts,] &c. Let it be consider'd whether This be to be appli'd to his Writings, or to his Doings in a Public and Private Station.

pag. 6. lin. 9. receiv'd [learn'd] in Greek, &c.

lin. 10. This Particular [of delivering the Grecian Philosophy in the Roman Language,] &c.

to his Master's [to the Judgment of Him, of whose Sect he is a Follower,] &c.

pag. 7. lin. 1. Pythagoras was a Philosopher of great
lin. 5. Account; of Country Uncertain, many Places
Pythagoras's Contending for the Honour of his Birth, as
Country Uncer- for Homer's; but, according to most, of Sa-
tain. mos. See Ovid. Metam. lib. 15. and Laër-
tius, lib. 8.

lin. 11. Academical Questions [about Sect. 99.] The Academy

Academy was a Woody place about a Mile from Athens, taking its Name from Academicus the Owner of it ; Plato first taught School here, and had many Auditours. Cicero had also a Country-House of the same Name, by the Sea-side, not far from Puteoli : Whence his Academical Questions had their Title.

it is in a manner deserted, even in Greece pag. 8. lin. 2. it self.] Laertius seems to intimate, as With whom the Academical Sect fell, in Greece. if the Academical Sect had fallen There) with Clitomachus, and begun to gain credit at Rome, soon after, by the Industry of Philo.

which He [the Academique,] &c. lin. 9.

wherein, [in which Point, All seem to be call'd together,] &c. lin. 20.

His [some or Other's, in the Fable of Statius,] &c. lin. 30.

Solemn Sacrifices [Sacrifices perform'd Once every Year,] &c. Annual Sacrifices were Instituted to Romulus, as also, to Remus, on the Ides of May. Solemnia Sacrificia what.

on Jupiter of Latium's Day. Feriis Latinis. These were certain Festivals indistinct on a Set day, (the Last of March, says Manutius,) every Year, either by the Pontifex, or the Magistrate, wherein they Sacrific'd to Jupiter of Latium on the Hill Albanus ; whither the Latins resorted, and therefore they had the Name of Feriæ Latinæ. Tarquin, upon his Conquering Hetruria, appointed One Day for them ; but, in process of time, they were gradually advanc'd to Four ; upon the Expulsion of the Kings, the Reconciling of the Commonalty to the Senate, &c. pag. 9. lin. 13. The Latin Festivals what ; and when Instituted.

Equal'd even among the Greeks. [that lin. 18. had

had made so great a Proficiency in the Stoical Dogmata, that few even Grecian Stoiques were fit to compare with him,] &c.

No Order of any Repute, &c. Authours have reckon'd up two Hundred eighty eight Sects of Philosophers, in all.

lin. 27.
The Number
of the Sects of
Philosophers.
pag. 10. lin. 5.
The Division
of Good, according to the Ancients; and
the Difference
of the Peripatetical and Stoical Opinions,
concerning it.

Separate the *Honest* from the *Profitable*, &c. The Ancients Divided Good, into *Honest*, *Delightfull*, and *Profitable*. Now, the Stoiques (στοικοι, *stokoí*, *stó tēs stoaí*, a Porticu, they had their Name from a Porch) separated the *Honest* from the *Commodious*, (i. e. from the *Pleasant*, and *Profitable*,) in the Whole Genus; accounting upon the *Honest* as the Only Good, and the *Profitable* barely amongst things some way or other tending and promoting to Good. But the Peripateriques (περιπατητικοι, *peripatētikoi*, *stó tēs deíaleiv*, ab ambulando, so call'd from their way of Disputing, Walking; following Aristotle;) Confounded the *Honest* and *Profitable*, &c. i. e. would have the *Profitable* and the *Delightfull* Good to agree well enough in the Genus with the *Honest*; the *Pleasant* and the *Profitable*, amongst Them, being Goods, as well as the *Honest*, and not Differing in Substance, but only in Degree and Magnitude; they holding the *Honest* to be a Greater Good than the *Pleasant*, and That, than the *Profitable*: Which same Degrees the Stoiques rejected; reckoning upon all Goods as Equal, and all Ills so too.

lin. 23.

already deliver'd [that so, my New-come Friend here, may not be to seek as to the Scope of what we Discourse upon,] &c.

Positive

Positive in any thing. The Academiques allow'd that Truths there were, only they could not be Perceiv'd. An Assertion of seeming Modesty; but, in the Course of their maintaining it, they indulg'd themselves even to a most scandalous, and criminal degree of Licentiousness; Disputing both For Truth, and Against it. This may suffice, as to the First Part.

The Academiques reprehended.

The Epicurean Disputation concerning God, may fitly be Divided into Two Parts, (or Sections.) In the First, Velleius Recites the Opinions of the Philosophers, and Poets, touching the Divine Nature, and either Overthrows, or some way or other Discredits them: to These subjoyning the Fables of the Egyptians, Magi, and Common People, and Confuting, only by Neglecting them. In the Other, he statelily Proposes, and somewhat at Large Declares the Opinion of Epicurus concerning a Deity. I shall Proceed, according to This Division.

The Distribution of the Epicurean Disputation concerning God; or, of the Second Part of the First Book.

PART II. SECT. I. FROM the Bottom of pag. 10. to lin. 14. of pag. 11. He plays the True Epicurean, beginning with *Insulting and Disputing* both together; and, in the very Entrance of his *Argument*, setting light by the most Grave Philosophers, he cavils at their Opinions; at *Plato's First*, (who thought God to be the *Architect* of the *Universe*;) then, at *Those of the Stoiques*, (who Asserted a *Divine Providence*;) both more deserving of *Veneration*, than *Exception*: But yet, 'tis justly that he makes merry with the *Stoiques* for accounting of the *World as a Divinity*. **THENCE, to lin. 12. of pag. 12.** Velleius notes, as most Gross, that *Errour of Plato's* of delivering the *World to have been Created*, and yet to be likely to abide for ever. Then, turning

The Contents of Each Section of the First Branch of (the Second Part;) the Epicurean Disputation touching God.

turning to the *Stoique Lucilius*, he presses a *Dilemma* upon him, tho' a blunt one, as but a *Smatterer* in Philosophy may see. THENCE, to *lin. ult. of pag. 12.* He disputes against *Plato*, and the *Stoiques*, that, the *World*, if it was Created by God, must have been made from all *Eternity*; in that, there was no *Cause* that might either keep the Deity from *Acting* even from before *All Time*; or, being at rest, induce him, afterward, to *Build* it. By the way, he Describes *Eternity*, according to the shallow *Apprehension* of *Man*. THENCE, to *lin. 28. of p. 13.* The *Epicurean* proceeds, more at large, to shew the *World* not to have been Built by the Deity; in that, *Then*, it must have been made either for his own sake, or for *Man's*; both which he Refells. THENCE, to *lin. 24. of pag. 14.* The *Platoniques* held, that the *World* was *Animated*; *Wise*, *Immortal*, and *Happy*; which *Concepts* *Velleius* Confutes, either only by *Contempt*, or with very little *adoc.* THENCE, to *lin. 11. of pag. 15.* *Velleius* concluding with himself that he has exploded the *Placits* of *Plato*, and of the *Stoiques*, concerning the Deity; he now advances briefly to run over the *Opinions* of the rest of the *Philosophers*, touching the *Divine Nature*: *First*, of the *Ionian*; *Then*, the *Italian*. And in *This Section*, he begins with (the two first of the *Ionian Stock*) *Thales*, and *Anaximander*. THENCE, to *lin. 4. of pag. 16.* He briefly Rehearses, and Confutes the *Opinions* of *Anaximenes*, and *Anaxagoras*, concerning God. THENCE, to *lin. 23. of pag. 16.* The *Sense* of (the *Italian Philosophers*) *Alcmaeo*, and *Pythagoras*, concerning a Deity. THENCE, to *lin. 15. of p. 17.* What *Xenophanes*, and *Parmenides*, thought, upon the *Same Subject*. THENCE, to *lin. 6. of pag. 18.* The *Theology* of *Empedocles*, *Protagoras*, *Democritus*, and *Diogenes* of *Apollonia* rejected. THENCE, to *lin. 26. of pag. 18.* Having, contrary to expectation and order, laid hard at *Plato*, upon the *First Onset*; he, now, falls upon him again, in his proper place, and notes the *Inconstancy* of his *Theological Opinions*. THENCE, to *lin. 12. of pag. 19.* The *Theology* of *Xenophon*, *Antisthenes*, and *Speusippus*. THENCE, to *lin. ult. of pag. 21.*

The

The Opinions of Xenocrates, Heraclides, Theophrastus, and Strato, touching the Divine Nature, comprehended. THENCE, to lin. 27. of pag. 21. Vel-leius proceeds to confute the Theology of the Stoiques, beginning with their Founder Zeno. THENCE, to lin. 31. of pag. 22. The Epicurean sets as light by the Theological Opinions of (Zeno's Auditours,) Aristo, Cleanthes, and Persæus, as by their Master's Dogmata. THENCE to lin. 13. of pag. 24. The Theology of the Stoique Chrysippus reported somewhat at large, and of Diogenes of Babylon toucht upon more briefly. THENCE, to lin. ult. of pag. 24. Th: Opinions of the Poets, Magi, Egyptians, and Common people, cast together in the last place; and reprov'd of Error, Monstrosity, Madnesi, Levity, and Ignorance.

Epicurus's Intermundia, &c. (pag. 11. lin. 4.) τὰ μετακόσμια; which Epicurus himself, in his Epistle to Pythocles, Defines to be διαστήματα μεταξὺ κόσμων, Spaces between Worlds; which same Distances he would have to be Voids, and the Worlds Infinite. Epicurus's Intermundia what.

Nor yet to that Thinking, &c. The Stoiques accounted upon the World as Animated, endu'd with Understanding, of a Round Figure, a Circular Ardent God of a kind of Firy Form. Plato held much what the same things before them; he terming the Universe Animal ζῷον, and ascribing to it a Round Figure. lin. 10. The Stoical, and Plato's Opinions, touching the World.

Whence proceeded those Five Forms, &c. lin. 23. There are Three Opinions as to these same Forms; the most probable makes them to be Plato's Essentia, (or Ratio Formalis of every thing,) Idem, (whereby every thing agrees with it self First, then with others,) Alterum, (That wherein it differs from something else,) Plato's Five Forms what.

else,) Status, (by which it for a time reteins its proper Unity,) and Morus, (whereby it advances from Power, to Act.)

Physiology
what. *lin.* 35.

so much as a *Smatterer* in Physiology, &c. This *Enquires* into, and *Discourses* of, Natural Causes.

pag. 12. *lin.* 5,
&c.

Epicurus's, and
Plato's Opinions
as to the Dura-
tion of the
World.

As to *Pronaa*, if your [the Stoiques] *Providence*, *Lucilius*, be the Same, [with *Plato's God*,] &c. *Epicurus* held the World to be Corruptible, because Generated; but *Plato* judg'd it Fram'd for Perpetuity, and to be Dissolvable only at the Will of God the Maker of it.

lin. 22.

Revolution of the Orbs, [the Circular Motion of the Orbs,] &c.

lin. 25, &c.
Eternity De-
fin'd several
ways.

Thô, of what Length it was, cannot be comprehended; because, it falls not so much as within our *Imagination*, that a *Time*, &c. *Eternity* is express'd by Innumerable Ages, and Infinite Time; which *Plato* in *Plutarch* terms αἰών & κίνημα χρόνου, a Fleeting Image of Eternity; *Boetius*, possessio vitæ interminabilis tota simul & perfecta; a Description generally entertain'd at this day.

lin. 34.

*Ædilis Roma-
nus*.

obey'd the Divinity, &c.
of turning City-Surveyour, &c. (*pag.* 13. *lin.* 1.) *Ædilis*. There were two Ranks of these Officers, amongst the Romans; the Plebeian, and the Patrician. See *Rosinus*, at large, concerning them. The Questions here askt by *Velleius*, *Lucretius*, (a Poet of the same Sect) had put, (*lib.* 5.) before him: And, *St. Austin* (*lib.* 11. cap. 5. of his City of God) has Resolv'd them all, and Confuted the Epicurean Doctrine. So has *Gassendus* too.

Signs, [*Stars,*] &c.

pag. 13. lin. 3.

Of *Wise men*, [*the Good*] &c. (lin. 14.)
or, of *Fools*, [*the Bad*,] &c. (lin. 16.)

by their *Vertues* [*by a Compensation of* lin. 25.
Blessings,] &c. a perception of Benefits,
that may *Recompence* for the Inconveniencies.]

a *Figure* to which *Plato* ascribes more, &c. pag. 14. lin. 12.
He term'd the Sphere *ἡμια τὸ πρῶτον καὶ εὐ-* *Plato's Opini-*
γερεῖς, a handsom and convenient *Figure*: *Sphere.*

And *Xenophon*, in *Laertius*, imputes to the *De-*
ity *ἡσυχία σφαίρης*, a Substance of a *Sphe-*
rical Figure; some making *Plato* to have held,
that *God* made the *World* Round, because he
was of a Round Form himself. A Concept
highly unworthy (sure) of so Great a man.

a Steady [*Sedate, Calm*] *Mind*, &c.

lin. 9.

some of it, &c. [*the Southern Parts*] *The Countries*
(lin. 16.) And some again, [*the Northern.*] *under the Tor-*
(lin. 18.) *Ancient Geographers* held those *rid and Frigid*
Countries under the *Torrid*, and *Frigid Zone* *Uninhaba-*
to be *Uninhabited*: but *Later Discoveries* *ted, in the Op-*
have prov'd This to be a *Mistake.* *nion of Ancient*
Geographers.

Since These are *Parcels* of it, &c.

lin. 21.

And These [*Opinions*] now are *Yours*,
[*the Stoical,*] *Lucilius!* But, what Those
of Others [*other Philosophers*] were, I will
Report, down from the *Last* [*the most An-*
cient] of the *Higher*, [*of the Philosophers*
that were before the *Times of the Stoiques.*]

lin. 23, &c.

Manutius Dis-
sented from in
This.

For, *Thales* of *Miletum*, [*a City of Cala-*
bria, now call'd Melazo,] who was the *First*
that searcht into [*Disputed touching*] mat-
ters of This [*a Divine*] *Nature*, made, &c.
(lin. 30, &c.) — That *Wisdom* [*Mind*]
which, &c. (lin. ult.) — the *Deity*.
[*the Gods*, i. e. the *Principles* of
Things,

And This
Break; being
an Explanation
of *Thales's*
Theology.

Things, which usually had the Name of Deities given them.] can, &c. (l. 1. of p. 15.)--- or Nature; [and a Mind;] why did he assign it a Wary one? [Why joyned he the Mind to Water?] &c. (lin. 3.) This seems to be the Epicurean's First Exception to Thales's Doctrine, that it makes the Divinity, i.e. the Water, (a God in Thales's Opinion, as being the Principle of Things,) to be able to Subsist, without a Body, and a Mind. [Why Water to the Mind,] if the Mind it self be, &c. (lin. 4.) [and This the Other, that the Mind can Be, separate from a Body: Neither of which Epicurus would allow.] I look upon the Original, Here, to be somewhat Imperfect: But, for Thales; having taught in Egypt, where the Israelites once dwelt, 'tis possible he might light upon the Book of Genesis, and read (what Moses has wrote in the beginning of it,) the Spirit of God moved upon the face of the Waters.

*Anaximander's
Theological O-
pinions Ex-
pounded.*

The Gods [the Stars, or else, the Worlds] [Nativos esse] were Born [had a Beginning] Rising and Setting at great Distances of time: And therefore, [i.e. because they did thus Rise and Fall,] that the Worlds were Innumerable, &c. (lin. 6, 7, 8.) Tho Anaximander was Thales's Country-man, and Intimate Acquaintance, yet he would not Subscribe to his Opinion, we see. And then, the Stars, in Latin, are sometimes put for Worlds: But yet, whether Stars, or Worlds Different from Stars be here intended, if so be he meant them not for some or other Secondary Deities, he cannot be clear'd from Errour.

As if that [either the Air, i.e. not That which

which we draw in breathing; but some other *Anaximenes's*
Divine Spirit (perhaps) that should, after a *Doctrine, upon*
 sort, *cherish, & animate this Universe,*] which, *This Subject,*
Illustrated.
Æc. (lin. 15.) — Or, how should [or, that,
 That which had a Beginning, should not Con-
 sequently be Mortal,] *Æc.* To enlarge upon
 what I Hinted before. Whatever Principle
 or Original of Things any Philosopher Excogi-
 tated, That he held to be a God; (or, at
 least, it was commonly lookt upon as His Dei-
 ty;) whether it was an Efficient, or only a
 Material Principle, wherein some Tript; as
 Aristotle, and Plutarch inform. So that,
 when Anaximenes had deliver'd All things to
 be constituted out of Air, as the First Princi-
 ple, he was, by all, presently understood to
 have held the Air to be a God. But, Minu-
 tius Felix would not believe they really ascrib'd
 Divinity to the Material Principle, of what
 kind soever.

Him Anaxagoras both [Then; Anaxa- As also, Anaxa-
 goras, who receiv'd his Discipline from A- goras's.
 naximenes, was the First,] *Æc.* (lin. 20, &
 21.) — the Model, [and Convenient
 Disposure] of Universal Nature [of all
 things,] *Æc.* (lin. 22.) — Conjunction
 [and Consistency] of any, *Æc.* (lin. 27.) —
 where the Soul [the Nature it self] is not
 affected, upon [feels not] External, *Æc.*
 (lin. 29.) — So that, [And then,] if he, *Æc.*
 (lin. 30.) — there ought to [will] be, *Æc.*
 (lin. 32.) — take a Name [have the Name
 of Animal.] But, what can be [is] more,
Æc. (lin. 34.) — This Doctrine [Now,
 since This [i. e. that, this Mind, which he
 terms a God, should be girt about with an Ex-
 ternal

The PREFACE,

ternal Body,] will not please Him; [a Mind Naked [i.e. without the Vail, and Conjunction of a Body indu'd with the power of Feeling] Single, and not join'd with any thing that may be Sensible; comes not within the force and notion of Our [i. e. Human] Understanding;] (pag. 16. lin. 1, &c.) says the Epicurean. "Οὐκ πάντα χρίματα ἓ, ὦς ὁ αὐτὰ διήρη, καὶ διεκόσμησε; All things were together; but, the Mind separated them, and digested every one into its proper Order: Was the Beginning of Anaxagoras's Lucubrations, say Plutarch, and Laertius. So that, he believ'd not things to have been Created, in the Beginning; but only sever'd, and brought into Order.

Alcmæo spoken to.
pag. 16.

Alcmæo of Cratæ, &c. Aristotle Delivers, that Alcmæo held Contrary Principles of Things; and those Indefinite too, as White, Black; Sweet, Bitter, &c. These, now, were his Principia Rerum, but not his Deities, if we give Credit to Velleius. The Scholar is (here) put before the Master, (Pythagoras,) to observe the Decorum of the Epicurean Negligence, perhaps.

As also, Pythagoras.

And, that Ours were still taken from it, [where-from Ours were still taken,] any more, &c. (lin. 12.) — be Ignorant of any thing, (lin. 20.) [Epicurus was of Opinion, that the Deity did not Note every thing.] — This Universal Soul, [this same Deity, if it be nothing but a Spirit,] be mingled with, &c. (lin. 22.) As if the Deity were the Soul of the World, and the World the Body of the Deity. Now, God is not mixt with the Things he Governs, any more than

than the Pilot with the Ship he Steers ; says
Laſtantiuſ : Neither yet , are Our Minds
 Particles of the Divine Mind.

Then, *Xenophanes* ; who, together with *Xenophanes*.
 the Mind, would have all that was Infinite
 beſide, to be a God ; is Repreheſible, touch-
 ing the Mind it ſelf in the ſame manner with
 the Other: but, more vehemently, as to his
 Infiniteness ; wherein there can be nothing
 Sentient, nor in Conjunction (lin. 24, &c.)
He was of Colophon : And, (ſays Tully,
 in the Fourth Book of his Academical Que-
 ſtions,) held, that All things were One,
 This One not Mutable, This a God, and
 neither having any Beginning, but Sempiter-
 nal, and of a Conglobated Figure.

and endu'd with, &c. [and Conſiſts of a *Parmenides*.
 Continual, and Ardent Light.] (p. 17. l. 4.) — pag. 17.

ſubjecting [reckoning in the Number of Deities
 War, Diſcord,] &c. This *Parmenides* did,
 in the Book that *Simpliciuſ* ſays he wrote touch-
 ing the Gods, not according to his own, but
 the Senſe of the Common People ; who were
 generally addiſted to fooliſh Superſtitious.
 War was every where Conſecrated in Mars and
 Bellona ; Diſcord and Sedition ſeem to have
 been plac'd in the Fourth Region of the Air,
 amongſt the Supernal Deities , tho' of right
 they were of the Infernal : And, Cupidity I
 take to be no Other than the Goddeſs *Libenti-*
na. So that, if Things that are worn out by
 Diſtemper, &c. were accounted of as Dei-
 ties ; no wonder if the Pagans held it but
 reaſonable that what Deſac'd them, Feaver,
 Sleep, &c. ſhould be plac'd in the ſame Num-
 ber. *Plutarch*, in *Placitis*, is more large in
 his

his account of Parmenides's Theology. And some (Eugubinus, &c.) have pretended to find out, I know not what Sacred, and Mysterious meaning in this same Circle of his; and made him the (almost) only Right Philosopher, in his Opinion touching the Deity.

p. 17. l. 16. &c.
Empedocles.

Empedocles was a Sicilian Philosopher, and Poet: Aristotle, in the Fourth Chapter of his First Book of Metaphysiques, notes some of his Errours; And he, Plutarch, and Laertius give a more sincere account of his Opinions touching the Gods, than this Epicurean has here done.

one jote more [at all] Knowing, &c. (lin. 27.)

Democritus.

Ranges the Stars, [both Images, i. e. Idea's, flowing from solid Bodies, but not solid themselves,] their Orbs, [Circumcursions,] and that Incorporated Vertue, [that Nature,] I know not what Corporeal, Sempiternal and Divine one (either a God, or Atoms,) that Democritus computed upon; says St. Augustin, in his Epistle to Dioscorus: So that, Epicurus held not all Images to be Divine, but only those that flow'd from the Deity.] Which produces [out of it self] and directs their Courses: [sends them forth,] &c. (from l. 29. to l. 33.) — any Account, [Opinion, Imagination] of him, &c. (p. 18. l. 3.) Laertius will furnish Democritus's Life, and Placits. The same Laertius writes, that Diogenes held the Air (here, pag. 18. lin. 4.) to be (συνέκον) an Element, but no Deity.

pag. 18.

Plato.

of [touching] Laws, &c. (lin. 11.) — He feigns, an Impossibility [what such a Deity should be, there's no apprehending; for he would

would be,] &c. (lin. 15.) in the [together with the] Notion, &c. (lin. 18.) — the Air, [Skie,] Stars, &c. (lin. 21.) — all Those [scil. National, and Popular Deities] In his Timæus, Plato says it is hard to find out this (as it were). Parent of the Universe; and, When discover'd, not Convenient to publish him amongst the Multitude. He lean'd toward an Unity of the Godhead.

Xenophon was a Socratic Philosopher, pag. 18. l. 27.
and an Historian: and of Noble Extraction, Xenophon.
amongst the Greeks.

call'd the Naturalist, [touching Nature,] Antisthenes.
that there, &c. (pag. 19. lin. 3.) He was pag. 19.
the Founder of the Sect of the Cyniques;
but yet he asserted the Essence of a Deity as
much as any of the Philosophers.

and Govern it, [the Motion of the World]
&c. (lin. 19.) — that it [the Sky] is
part, &c. (lin. 22.) — an Agitation [So Aristotle.
great a Celerity of Heaven,] &c. (l. 26.) —
[where will all the Other Deities Dwell,]
if Heaven it self be set up for one: &c. (l. 28.)
Epicurus thought the Gods must needs have
some House to Dwell in: And therefore,
(said he) if so absurd a thing as the Divinity
of Heaven (held to be the Mansion of the
Godhead) be admitted, where can the rest of
the Gods Live? Aristotle was the Founder of
the Sect of the Peripatetiques. His Third
Book of Philosophy, here Quoted, is not Ex-
tant. A great many more Theological Opi-
nions and Errours of His, than are Here re-
counted, may be collected out of his Physiques,
Metaphysiques, and other parts of his
Works.

The

pag. 20.
Heraclides of
Pontus, in Asia.

The Planets [Five of them are Nominated, in the Planets,] Five, &c. pag. 20. l. 6. has stuff'd his Books with sundry *Childish Fables*; [tho' his Book be, for the Greater Part, only (*Allegorical*) Fables, and that he, for the Generality, treat of Lighter Matters; yet, now and then, he advances to things of more weight; and] one while he will, &c. (lin. 17.)

Strato.

Universal [Brute] Nature, which contains within it the *Causes* of,] &c. (lin. ult.) Strato was an Atheist; ascribing All to Brute Nature, whom he made to follow the temerarious Impulses of Chance. He Deny'd Atoms. See Laertius touching him, L. 5.

Zeno.
pag. 21.

was a Divinity [was Divine; and, that it was] Capacitated, &c. (pag. 21. lin. 5.)— we can have no Notion of any such [which never meets us] either in, &c. (lin. 13.)— Impulse extended [Reason, (*i. e.* a certain power of Understanding,) Diffus'd] through all Natures to be Divinely affected, [induc'd with the same Qualifications, that the Divine is,] &c. (lin. 15, 16, 17.)— he [utterly] destroys the Notions of the Deities vulgarly imprinted in the Minds of Mortals; for he reckons not, &c. (lin. 22, &c.)— but teaches, that Those Names do, after a certain manner, signify the Inanimate Things. (to lin. 26.) Now, for the Law of Nature, the Error of the Platoniques, Stoiques, &c. with relation to it, was; that they held it to be actually the same with the Divine, and not barely to flow Thence, as from a Fountain. The Stoiques did not Deify this Ethereal Body and Element of Fire, the Sky; but

but only the Mind that they conceiv'd it to be indu'd with. And then, for their Reason diffus'd thorough every Nature, they understood by it a Spirit, that took a several Name according to the various Mutations of the Matter it pass'd thorough; that it accommodated its Operations to the Matter; but that its Principality was in the Sky. The same Stoiques held God to be One; only they assign'd him several Appellations, according to his various Faculties, or Offices.

to be Indiscernible [cannot be Comprehended,] &c. (lin. 30.) As Xenophon had said it could not be discern'd, and therefore ought not to be enquir'd into.

Aristo.

with the Other (Aristo) [last mention'd] First, &c. (lin. ult.) — the Universal Mind and Spirit [of Universal Nature,] &c. (pag. 22. lin. 2.) — that last and highest; every way spread about and extreme, All surrounding, &c. (lin. 4.) — against Pleasure [against its being the Supreme Good, as Epicurus Understood it to be.] (lin. 7.) — at length [thinks] that, &c. (lin. 10.) --- which we only know with our Understandings, [this is said, because the Stoiques phansy'd the Deity might be discern'd even by the Eye,] and whom we, (Epicureans) more than any other, are for certainly constituting in the Notion of the Mind, as in a Print [*i. e.* which Notion imprinted in our Minds by Nature, we hold to be a most sure Argument of a Divinity, as a Foot-step is a Token of an Animal,] comes not to appear at all [*i. e.* comes to be so distracted, and dispers'd, by Cleanthes's
b various

Cleanthes.
pag. 22.

various and manifold Opinions concerning him, that he is not to be discern'd at all, &c. (from lin. 11. of pag. 22. to lin. 16.)

intimating as if [*insomuch, that he would not barely say that they are the Inventions of the Gods; but, really Divine themselves,*] &c. (lin. 23, 24.) This Philosopher's Name ought to be writ *Perſæus*, not *Perſeus*. And, then, the Adoration of Adonis consisted chiefly in Mourning, if we believe *Lucian* in his *Dea Syria*.

Perſæus.

Chrysippus.

pag. 23.

get any Information of them [*cannot so much as guess what Form they should be of,*] &c. (pag. 23. lin. 1.) — the Divine *Virtue* [*Divinity*] to be plac'd in *Reason* [*or, Rational Nature*, diffus'd thorough the several parts of the World, (which it cherishes and conserves,) and the Noble *ἡγεμονικὸν* of the *Stoiques*,] &c. (lin. 5.) — of that *Soul*, &c. [*the Principality of this same World, which abides in the Mind, and Reason*] (lin. 9, 10.) — All, [*and Singular*] things, &c. (lin. 12.) — dark Representation [*the Fatal Shadow*, (*i. e.* *Fate*;) and the necessity of Future Events.] (l. 13, 14.) — which do naturally flow, and persevere [*which are naturally in constant Motion* (*Decay*) and *Mutation*.] as the *Water*, &c. (lin. 18.) — that *Supreme Circle*, which *Environs the World*, [*the University of Things, by which All is bound up, and preserv'd,*] &c. (lin. 20, 21.) — to be [*the same with Her call'd*] *Ceres*, &c. (lin. 26.) — that [*perpetual, and*] eternal, &c. (lin. 28.) — and calls this same *Immutable Decree* it self [*and also, terms the same*]

same] Fatal Necessity, the Sempiternal, &c. (lin. 33, 34.) — Plutarch makes Fate, and Necessity to have been Different, in the Opinion of the Stoiques. — dream'd of any such matter, [never so much as Imagin'd any of These things,] might [also] seem, &c. pag. 24. lin. 7, 8.)

Imitating [in accommodating Fables to Divine Matters] in the, &c. (lin. 9.) — will not allow, &c. [separates the Story, &c. from Fable, and] reduces, &c. (l. 10, 11.) to Physiology [vulgarly Physiques, i. e. Natural Philosophy] lin. 13.

Judgments of Philosophers; which truly [Neither (indeed) are those things so very much more Absurd, which, being Chanted by the Poets, have poison'd,] &c. (lin. 19, &c.) — These having [who have] introduc'd, &c. lin. 23.) — prodigious [most Intemperate] Veneries, &c. (l. 28.) — with Women [with Human Kind; and Mortals procreated from Immortals.] (l. 29, 30.) — Superstitions [strange, and wild Opinions] of the Magi (lin. 32.) [Herodorus tells what the Persian Magi held, concerning God.] — Uncertainty, and [by reason of their] Ignorance, &c. — (lin. 36.) Here we may observe, the Authour's Division of Theology to be, into Natural, Fabulous, and Civil. It will not be amiss, to defer the more Striſt examination of the Dogmata of the Stoiques, till I come to Remarque upon the Second Book.

pag. 24.
And Lastly,
Diogenes of
Babylon.

The Last Break
of pag. 24. ex-
plain'd, &c.

The Partition
of Theology.

The Contents
of the Second
Branch of the
Second Part of
the First Book.

SECT. II. of the Second Part. IN this Other Branch of Velleim's Disputation, he Declares, Confirms, and highly Extolls the Opinion of (his Author) Epicurus, touching the Nature of the Gods. And, in the First place, (from pag. 25. to lin. 4. of pag. 26.) he advances This, that a Notion of the Godhead is planted in Men by Nature. THENCE, to l. 32. of p. 26. The same Nature that teaches the Existence of a Deity, speaks him also to be Blessed, and Eternal. Whence Epicurus infers, that the Gods can neither Receive, nor Doe any Harm; and, that they are without Love, and Anger: And then, he thinks two Certain Goods to arise from this Opinion; the One, that the Gods ought to be piously Worship'd; the Other, that Human Life is thus freed, and deliver'd from all Superstitious Apprehensions. THENCE, to lin. 3. of pag. 28. After he has, in the foregoing Section, laid the Foundation of his Argument; he then, briefly propounds, and divides what is remaining to be deliver'd concerning God. He intends to speak to the Figure, Life, and Contemplation of the Deity: And, of the Figure, First; which, here, he endeavours, both by Nature, and Reason, to shew to be Human. THENCE, to lin 5. of pag. 29. Velleius imputes to the Subtlety of Epicurus the things that were not Intelligible in his Doctrine. Then, he Declares (could but the dark whimsies of a Giddy man be declar'd,) which way it is, that the same Epicurus thought we came to discern the Nature of the Gods, but, at length, from a certain Rule of Equality, which Epicurus held forth for Certain, he concludes, that, in the Nature of Immortal Things, there is a kind of Infinite Number, in like manner as of Mortal. THENCE, to lin. 2. of pag. 30. From the Figure of the Divinity he passes on to (the Third Head of his Proposition) his Life; which he will have to be most Happy; and therefore, absolutely at Rest, and Free from all manner of Administrations, at least most undoubtedly of External: For, he teaches that, the Deity Within Himself Contemplates Himself, With Himself only Rejoyces in Himself, and is secure from all Harm. And then; against This God of His, he sets the Laborious Deity

Deity of the Stoiques; that so, the Rest, and Beatitude of Epicurus's Divinity may appear more illustrious. THENCE, to *lin. ult. of the same page.* from the Sempiternal Cessation of the Deity, (which he would have to be necessary to his Beatitude,) Epicurus, of Consequence, Inferred, that, the World was not Built by God; but that, by Nature, out of Atoms thronging about and together, in a Void, were Innumerable Worlds made up. Nor forbears Velleius to Rally with the Stoiques, for Attributing the Erection of this World to God. THENCE, to *lin. 32. of pag. 31.* By the way, he twitches at the Fate, Divination, and Superstition of the Stoiques; that, he may set off his Epicurus the more gloriously, upon the Opposition, who makes Piety toward the Gods to be Free and loos'd from all Dreads of Religion. And Then, Velleius Concludes his Discourse, with somewhat more Modesty than he began it.

The Folly, and Presumption [*how Inconsiderately, and Rashly these things are deliver'd,*] &c. (*pag. 25. lin. 2.*) — amongst Those [*of the Number of those Gods, who, &c.* (*lin. 5.*) — He [*alone*] discern'd [*First*] that, &c. (*lin. 6.*) — touching the Rule and the Judgment [*touching the Instrument of Judging; his Logique, as Seneca witnesses,*] &c. *lin. 19.* — to one thing [*without so much as One Exception,*] &c. *lin. 24.* — every body submit to as such [*touching which, the Nature of every man consents,*] &c. *lin. 30.* — by most [*not only Philosophers, but Unlearned also,*] &c. *lin. 34.* Chrysippus Defines Prolepsis to be a Natural Notion of Universal things: And, Suidas, out of Laertius, Describes it at large. Quem vide.

pag. 25.

Amendments, Explanations, &c. of the Second Branch of the Second Part of this Book.

Prolepsis what.

Epicurus [*himself*] call'd, &c. *pag. 26. pag. 26. lin. 2.* — And Then, This we held fur-

— The PREFACE,

ther [We have This same Prenotion, therefore, that the Gods are,] &c. (lin. 5, 6.) — it was not without Reason, that [That Opinion was Truly set forth, by Epicurus, that, what is Blessed] And so on, in the Singular Number. (lin. 10, 11.) — Opinion [of the Divine Beatitude,] &c. (lin. 34.) — and Action [of Mind] and Agitation in the Divinity. (lin. ult.) I will, here, only note, that Nemefius gives this Reason of the Placit of Epicurus that the Deity is without Anger, *ὅτι ἡ ἀβελήτω γίνεται, οὐκ ἔστι ἐν ἀβελήην*; because, Anger is rais'd about what is beside one's Will; but, with the Deity, there can be nothing beside his Will.

A Reason why Epicurus made God to be without Anger.

pag. 27.

Epicurus held, that the Knowledge of the Human Shape of the Deity was Originally drawn from the Visions of Dreams.

in part [taught] by, &c. (pag. 27. lin. 2.) — Nature tells us, [by Nature we know,] that, &c. (l. 3.) — Sleeping or Waking (l. 8.) [Empericus writes, that Epicurus held the Knowledge of the Deity to proceed from the Visions of Dreams; & that, in regard there were certain mighty Images under Human Form, that came into us Sleeping, there must be, in very deed, some or other Gods of Human Figure, *ἀνθρώπωνειδῆς* according to Plutarch, *ἀνθρώπωνμορφῆς* with Galen, and Laertius. Neither was even the Church without her Anthropomorphites (Hereticks so call'd) also.] — to my [Friend] Cotta here, [he says now One thing, then Another,] &c. (lin. 19, 20.) — This [Shape of the Gods] is not a Carnal Body, &c. (l. 34, 35.) Had he imputed a Real Body, and Real Blood, to his Divinity, he had made him Corruptible. Homer (in Iliad. 1.) attributes to Venus (wounded by Diomedes) Blood
much

much what of this sort. But, Epicurus had also another Reason for This; which was, that he phansy'd the Gods to be made up of Images proceeding continually from Atoms, and gliding away in a perpetual Flux: Which same Images could not rightly be said to have a Body, but only as it were a Body, (*i. e.* the Form, and Resemblance of one;) just as a Man's Shadow is as it were a Man, a painted Flower, as it were a Flower, &c.

Why he phansy'd the Gods to have only as it were a Body, &c.

pag. 28.

who not only pry'd, [who not only discern'd with his *Mind*, but even handled, just as with the *Hand*, dark and abstruse matters,] &c. (p. 28. l. 10, 11, 12, 13.) — Corporeal Essence [*propriety*] of the Divinity to be [such, that, First, it was] Imperceptible, &c. (lin. 14, 15.) — their Firmness [*Firm, and Corporeal Solidity*] he, &c. lin. 19. — the kinds [there being Infinite Kinds of Images one like another,] &c. (lin. 22, 23.) — that continually flow [and continually flowing,] &c. (lin. 24.) — upon them [these same Images, we come Thus to understand what that Blessed and Eternal Nature is] (lin. 26, 27, 28, 29.) *Tho' I might (perhaps) be excus'd from troubling my self about the Opinion of a Wild Philosopher confounded in his own Subtlety; yet I'll take the pains to Explain this Whole Matter; Thus. Epicurus* was most *Perspicacious*, in that he so evidently *knew* things very Abstruse, as if he had handled them with his *Hand*. He delivers the *Power and Propriety* of the Gods to be such, as cannot be perceiv'd by any *External Sense*, but only by the *Understanding*: Nor

Epicurus's means of Discerning the Deity, Explain'd.

yet, can *This Nature* be Discern'd as consisting of a *gross*, and *solid Body*, as are those things seen which he, in consideration of their *Firm* and *Bodily Solidity*, term'd *σπερμα*; but, this same *Divine Nature*, may, in a certain manner, be known by us, while we phansie in our *Minds* certain most *Slender Images*, which are the *Same* only in *Form*, and remain not so, *ad numerum*, since they glide away by *perpetual Flux*, and *Transfition*; (Note, that *Velleius Opposes Images to Solidity, Similitude and Transfition to τὸ ad numerum*;) For, in that *Infinite Images* are sent forth from *Innumerable Atoms*, and throng on all sides into our *Understanding* (*no Other, with Epicurus, than Imagining*) *Faculty*, he teaches, that we perceive what the *Blessed and Eternal* (*i. e. the Divine*) *Nature* is, while, with *Singular Delectation*, we *Contemplate* these *Images*. Now, *Atoms were so call'd by Epicurus, not that they were small; but, because they were so hard, that they could not be Divided, and were free from Vacuum.*

Why *Atoms*
were so Nam'd
by him.

pag. 29.

The Reason of
his Making *I-*
mages, and the
Deities, to be
Innumerable.

also Compleat [that *All things* may Answer *All*; *Equals* be suited with *Equals*,] &c. (lin. 31, &c.) — Even-ballancing [Equal Partition. From *This*, therefore is Concluded,] that, &c. (pag. 29. lin. 1. — and the Means [and, if the things that Destroy be *Innumerable*, those that Preserve must necessarily be also *Infinite*] (lin. 4, 5.) The Reason of *Epicurus's* making *Images*, and the *Deities*, to be *Innumerable*; was, because of that Equal partition which he thought was absolutely necessary in Nature: That all things might

might be pois'd (*as it were*) in an Even Balance. For, when he saw the Infinite Number of Mortals, he affirm'd the Immortals were also Infinite; and, when he had before his Eyes the Innumerable Pests, bred for the Destruction of the World, and which would bring manifold Calamities, and Ruine on Universal Nature; he phans'd, it ought certainly to be Collected from Thence, that there were, in like manner, Innumerable Images, by the constant Approach whereof, the Decay brought upon the World might, as by an Ayl, be Repair'd.

Nought at all [*no External things,*] &c. (pag. 29. lin. 12.) — and also quiet [*exempt from Offices of Trouble,*] &c. lin. 26. The Stoiques not only held the World, to be a Deity; but also some or other Power within this same World: Which Velleius has regard to, in what follows in this place.

From all Employ [*from bearing any Offices of Magistracy,*] &c. (pag. 30. lin. 1.) — by Nature, &c. (lin. 5.) [*which was no Other, with Epicurus, than Atoms. He also said the World was made by Fortune, because his Atoms were not govern'd by Advice, but only carried by a blind Impulse. Tully in the 17th Section of his First Book de Finibus, tells how the World came to have a Being, in the Opinion of Epicurus.*] — being gravel'd, and at a plunge [*being unable to give the Reason of the Thing,*] &c. (lin. 15.) — boundless magnitude of Regions [*Infinite Void*] wherein, &c. (lin. 18, 19.) — power [*Multitude*] of, &c. (lin. 19.) — but by [*without*] Bel-
b 5
pag. 30.
What Epicurus
meant by Na-
ture.
toms,

Bellows, &c. and Ironical Exaggeration. *lows, &c. (lin. 30.) This is only an Ironical Exaggeration; as was his Demand, before, of the Tools, Engins, &c. made use of by Plato's Deity, in Building the World.]*

pag. 31.

Hence [*i. e.* From this Opinion of an All-providing Lord sprang up, in your Minds, (*O Stoiques!*) That other, of Fate,] &c. (pag. 31. lin. 1.) — An Immutable Constitution [*from an Eternal Verity, i. e. Eternal Decree, which is ever True, because it always alots the Effect.*] and [*a*] Continuation of, &c. (lin. 4.) — ascribes All to [*thinks all things come to pass, by*] Fate, &c. (lin. 8.) — or [*Art of*] Divination, &c. (lin. 9.) — any heed to't, [*heed to You,*] would, &c. (lin. 10.) — that we must down upon [*fall to Worshipping your Sacrifice-Inspecters,*] &c. (lin. 12, 13, 14.) — But my Zeal [*But, carried on with a Desire of Talking of a most weighty Matter, I'm afraid I have been somewhat Long:*] only I, &c. (l. 27, 28.) *There is a Posthumous Piece of the Learned Grotius's, that contains a Collection of all the Opinions of Philosophers, Ethnicks, Jews, Christians, touching Fate. And, Bulinger, in the First Tome of his Works, has Handled the Whole Body of the Ancient Art of Divination. Epicurus's Impieties shall be toucht upon in the Next Part.*

Grotius's Collection of Opinions touching Fate.

The Contents of Each Section of the Third (and Last) Part of the First Book.

PART III. *In This Third (and Last) Part of the First Book, Cotta Refells Velleius. FROM near the Bottom of pag. 31. to lin. 21. of pag. 32. Immediately, in the very Entrance of his Argument, he discovers his (the Academical) Faculty to consist in Refelling, rather than Asserting, and Confirming Opinions.*

Opinions. And then, to lessen the Envy (if any should arise) of his Intended *Confutation*, he Complements his *Adversary* a little, and Commends his *Perspicuity*, *Copiousness*, and *Eloquence*. THENCE, to l. ult. of p. 33. He compares *Velleius* with the Epicurean *Zeno* in the Faculty of *Speaking*; that, by a soft *Affentation*, he may mitigate the more heavy *Censure* of the *Placits* of *Epicurum*. Then, makes he, here, as great a shew of *Despiciency*, as *Velleius* had done of *Confidence*; observing strictly the *Academical Disposition*, (still *Doubtfull*, ever *Uncertain*,) which (indeed) he either *Illustrates*, or *Excuses*, by the Example of *Simonides*. THENCE, to lin. 32. of pag. 34. Cotta intending to be a little *Sharper* than Ordinary in his *Reprehension* of what *Velleius* had *Disputed*, he prudently turns the Envy of those *Wild phansies* from his *Antagonist*, upon (the *Authour*) *Epicurum*: And, setting to the *First Question* touching the *Gods*, *Whether or no any such there be*; he strives to *overthrow*, or at least render *doubtfull*, that most true and certain *Prolessis* of *Epicurum's*, or, the *Anteperception*, (or, *Innate Notion*) of a certain *Divine Nature*, in the *Minds* of all men. THENCE, to lin. 7. of pag. 35. Tho, by a *Rhetorical Concession*, the *Academie* admitted the *Existence* of a *Deny*; yet, he impugns the *Argument* of *General Consent*, urg'd, by *Velleius*, in proof of the *Topique*; and, by some few *Instances* of *Atheists*, shews there is not an *Universal Assent*, in the Matter. THENCE, to lin. 31. of the same page. He Descends, from whole *Nations*, to *Particular Men*; and produces certain *Wicked*, and *Atheistical Persons*, in proof of the *Falsity* of *Epicurum's* Assumption, that *All were of Opinion* that *Gods there are*. THENCE, to lin. 27. of pag. 36. Having, in his *Oratorial way*, by *Omission*, and *Rhetorical Concession*, pass'd it over, as *Granted*, that *Gods there are*; In the *Whole*, he Asks *Five Things* of *Velleius*: *First*, the *Rise* of the *Gods*, (if any there be;) *Then*, their *Place* of *Abode*; *Next*, what kind of *Body* they have; *Next*, what sort of *Mind*; and *Lastly*, what *Course* of *Life* they lead. And *First*, in *This Section*, he comes to the *First Head*, the *Rise*, or *Original* of
the

the Deities: In Which, it is his chief business, here, briefly to confute the Atoms, and Void, that, (after Lucippus, and Democritus,) Epicurus is feign'd to have made the Principles of all things. THENCE, to lin. 15. of pag. 37. He Twits Epicurean Velleius, for his Stiffness in his Heresie, for which is in vain pretended the empty Desire of a Happy Life, and of Truth. THENCE, to lin. 2. of pag. 38. Admitting Atoms, in his usual way of Rhetorical Concession; he shews yet, that the Nature of the Gods, (such as himself feign'd (perhaps) that the Epicureans phanli'd,) arising from, and consisting of Atoms, falls to ruine: For, Hence he infers, contrary to what Those Philosophers would have, that, the Deities are not Eternal, nor Immortal. THENCE, to lin. 22. of the same page. He, then, confutes (à Simili) the Evasion of Epicurus, of as it were a Body, and as it were Bloud, in the Divinity: And, shews the Foppishness of sundry Other Shifts of his, of the like sort, that are Inexplicable, and opposite to Common Sense, and Reason. First, That of the Declension of Atoms is, here exploded. THENCE, to lin. 9. of pag. 39. With the Same Intent he pursues the same Argument, with a Similitude; and, produces two other Fictions of Epicurus's, no less Absurd, (he thinks,) than the Former. THENCE, to lin. 30. of the same page. He shews that Device of Epicurus's, as it were a Body, &c. to be not only Ridiculous, but so very Obscure, (too) that it cannot be understood even by the Epicureans themselves. THENCE, to lin. 4. of pag. 41. He Taxes the Epicureans in General, of a more Simple and Scandalous sort of Chilishness; but, more at large pursues that vain Boast of their Founder, of pretending, he never had any Master. THENCE, to lin. ult. of the same page. After a short Excursion against the vain, and lying Arrogance of Epicurus; he again, the third time, takes in hand That Wretched Dogma of his, as it were a Body, &c. presses harder upon't than ever, & lays (afresh) to Epicurus's Charge the same Obscurity, that he had insultingly Objected to him in the former Sessions. And, in that Velleius, in Explaining the Fagment of his Master, had made use of the

the Same Words, that painted Images are usually Describ'd by; he Concludes the Gods to be (in *Livius's* Term) altogether Imaginary. THENCE, to *lin. 1.* of *pag. 43.* By a Rhetorical Concession, he passes on to Confute the Figure of the Gods: And, falls upon the First of the Three Arguments, before produc'd by *Velleius*, in proof of that same Form; teaching, that Human shape came to be Attributed to the Deities, not in regard of that feign'd *Prolepsis* of *Epicurus's*, but either by the advice of Wise men, or through the Superstition of the more Ignorant sort. THENCE, to *lin. 33.* of the same page. He proceeds in Confuting the Human Form of the Gods, which only the Natural Self-love of Men had feign'd for them. THENCE, to *lin. 25.* of *pag. 44.* Having, lately, said there was, in Men, a False Judgment of Beauty, a rising from Self-love; he now shews This Judgment to be very Uncertain, (also) since, every body pronounces upon the Form of each one, according to his own phansie and liking. THENCE, to *lin. 7.* of *pag. 45.* From his little Digression, being return'd to the Gods; he proceeds, by the Absurdness of the Consequences, to Confirm their Form to be in no wise Human. THENCE, to *lin. 27.* of the same page. What *Cotta* seem'd to have a little before Granted *Velleius*, that to a man meditating upon God no other than Human Figure occurs, he now Contends to be False: both because this Shape is rather Imputable to the phansie of Printers, than to any Notion impress'd in us by Nature; and also, for that sundry Nations have feign'd the Deities under another Habit. THENCE, to *lin. 9.* of *pag. 46.* He proceeds to overthrow the False Assumption of *Velleius*, of the Gods being every where feign'd under Human Form, First, by the Example of the *Agyptians*, who Worshipt Sacred Beasts more Religiously, than the Romans either their Divine, or Human Images. THENCE, to *lin. 22.* of the same page. *Cotta*, persevering in the same purpose, upbraids to an *Epicurean* Man, so Devoted to Physiques, his Confirming by most Idle Phantasms, his grave Opinion touching the Form of the Gods; Whence, not a few Absurdities follow, in Consequence. THENCE,

to *lin. 10. of pag. 47.* The *Academique* presses the same thing, by a *Similitude*, an *Absurdity*, and an *Indecency*. THENCE, to *lin. 28. of the same page.* Cotta seems to introduce *Velleius* speaking again; and urging afresh the same *Arguments* with those brought before for the *Human Form* of the *Gods*. He does not, here, Confute him: But, only argues *Epicurus*, and his *Followers* of *Superstitious Apprehensions*, contrary to the *Opinion* of some, who thought *Epicurus* to be an *Atheist*. THENCE, to *lin. 26. of pag. 48.* The *Academique* goes on in *Vindicating Epicurus* from all suspicion of *Atheism*; nay he represents him to have been more *Fearfull* than all other men, out of too much *Superstition*. THENCE, to *lin. 29. of pag. 49.* Passing by *Velleius*, by *Dissemblancy*, that he may have the freer Scope of *Reprehension*, he presses upon (the *Master* himself) *Epicurus*, and, by its *Consequences*, explodes that so frigid and insulse *Reason*, of his, that mov'd him to deny the *Divinity* of the *Stars*, *World*, and *Sempiternal Mind*, viz. that he never *Saw* a *Soul* participating of *Reason* and *Understanding*, (For *Epicurus* held it for *Certain*, and *Uncontrolable*, that the *Deity* was indu'd with *Sense*, and *Reason*,) but only in *Human Figure*. THENCE, to *lin. 15. of pag. 50.* From *Epicurus*, he returns to *Velleius*; and, having noted, from the very first, the whole *Sett* to be generally *Unseen* in *Logique*, that so it might be less strange for *Velleius* (a *Party* of it) to be grossly *Out* in his *Syllogisms*, he shews the *Argumentation* he us'd, in proof of *Reason* to be able to abide in *Human Figure* only, to be no way *Coherent*. THENCE, to *lin. 11. of pag. 51.* He subtly contends for our saying rather that *Men* are of a *Divine Form*, and like the *Gods*, than that *They* are of *Human Figure*, and like *Men*: And then denies that *Men* could come to be made like *Gods* by a *fortuitous Concourse* of *Atoms*. THENCE, to *lin. 9. of pag. 52.* As yet, the *Subtle Academique* had net markt any *Inconveniencies* in the *Opinion* of the *Epicureans*, which made the *Gods* to be like *Men*. So that, now, as if he had only presic'd, all this while, to the *Confutation* of the *Phansie*, he seems to set to *Refell* it in good earnest;

earnest, by more *Substantial Arguments*: The First is deriv'd from the *Authority of Philosophers*, the Second from *Unprofitableness*. THENCE, to l. 4. of pag. 53. A *Digression* upon the *Reflecting way* of the *Epicureans*. THENCE, to lin. 29. of the same page. He quits not even *Velleius* himself, whom he had handled favourably hitherto, from (the Common Vice of the Party) *Evil-speaking*. And, from *This Vice*, (if so be he have Charg'd it Truly,) collects a great Absurdity against the *Epicureans* themselves. Then, after a mighty Contempt of the *Epicurean Philosophy*, he returns, from the *Digression*, to his Purpose; And, by the *Illness* of the *Consequences*, somewhat more luculently Refells the *Human Form* of the *Deities*. THENCE, to lin. 34. of pag. 54. *Cotta* derides the most *Light Reasoning* of the *Epicureans*; which from the *Beatitude* of the *Deities* would of Necessity collect the *Human Figure* of them; As if *Happiness* could neither be in any Nature of Another Form than *Human*, nor separate from any Body at all. Now, in that *This* might easily be gain'd, the *Epicureans* only Answer'd Thus to't, that they Saw not any other thing Happy. So that, in *This place*, chiefly, does the *Academique* explode this frivolous and childish Reply. THENCE, to lin. 32. of pag. 55. Persevering in Refelling the *Same Form*, he easily quashes the *Argument* by the *Epicureans* fetcht from *Similitude*. And then, he shews the *Falsity* of the *Placit*, by the *Same Philosophers* assum'd, that *Reason* could Only be in *Human Figure*. THENCE, to lin. 32. of pag. 55. *Human Members* are Superfluous, nay even Incommodious, in the *Gods*; and so, ought not to be imputed to them: And, what's a *Consequence* to *This*, Therefore, are not the *Gods* of *Human Form*; would the *Academique* Mean; tho, here; his business seems to be only to set forth the *Unprofitable Redundancy* of *Members*. THENCE, to lin. 13. of pag. 56. If (as the *Epicureans* Thought) there be no *Work* of the *Gods*, they cannot any way be *Known*: A great Inconvenience; which the *Stoiques* avoided, in collecting from the admirable *Contrivance* of the *World* the *Existence* of a most skillful *Architect*! Thus the *Academique*,
in

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in a manner ! What says *Epicurus* to the contrary ? He has recourse to his *Prolepsis* ; which, *Cotta* ironically amplifying, sets forth for Ridiculous. THENCE, to *lin. 2. of pag. 57.* He Refells the Idle Deities of *Epicurus*, First, by the Sense of the Common People, Next, by the Religion of the *Ægyptians*, tho' unsound ; Then, by Childish Estimation ; and Lastly, by the Great Inconvenience Consequential to the Doctrine. THENCE, to *lin. 5. of pag. 59.* After he has even more than Confuted the Human Figure of the Gods, by a Rhetorical Concession he passes over to other Questions concerning them ; that so, he may Oppress his Adversary by That (as it were) Masse of Difficulties. THENCE, to, *lin. 7. of pag. 60.* Of the many Questions before mov'd with Relation to the Deity of *Epicurus*, he, in this place, sets upon a Discussion, and Confutation only of the Two Last ; viz. How this same God comes to be Happy, and how Eternal. THENCE, to *lin. 5. of pag. 61.* He confutes the Images Invented by *Democritus*, (and Entertain'd by the *Epicureans*,) to expound the Reason both of Seeing, and Understanding. THENCE, to *lin. 7. of pag. 62.* He explodes the Eternity of those same Images, that is to say, Deities of the *Epicureans*. THENCE, to *lin. 25. of the same page.* When he has taken away the Immortality of the Divinity of the *Epicureans*, he sets to destroy his *Beatitude* also ; this being the Scope of all the four Sections following. But, Here, he draws his First Argument from the Nature it self of *Beatitude*, which the Greater part of *Philosophers* would have to be plac'd in *Virtue* ; *Epicurus*, contrariwise, in *Corporeal Pleasures*. THENCE, to *lin. 30. of pag. 63.* He descends to the Pleasures of each of the Senses, which he shews the Gods of the *Epicureans* to be without : And, that the *Epicureans* may not, upon This, betake themselves to the Pleasures of the Mind, and say their Deity enjoys Pleasures of That sort in Abundance, he deprives them of That Evasion, and Convicts them by the very Words themselves of *Epicurus*, and *Metrodorus*. So, Concluding the Deities of the *Epicureans* not to be Happy. THENCE, to *lin. 21. of pag. 64.* *Cotta* objects to himself what

was brought by the *Epicureans*, both for the *Beatitude* of the *Gods*, and the *Religion* of their *Founder*, and then wipes off the things *Objected*. THENCE, to *lin. 6.* of *pag. 65.* He further opposes to himself what was urg'd in proof of *Epicurus's Religion*. *Viz.* his saying the *Gods* were to be worshipt for their *Excellent Nature*, not for any *Benefits* to *Men*; and straight overthrows it. First by denying the *Excellency* of the *Epicurean Deities*. Then, by, the *Absurd Consequences* of the *Doctrine*, a *Subversion* of all *Piety*, and *Sanctity*. THENCE, to *lin. 29.* of the same *page*. He represses the *Vanity* of the *Epicureans*, who vaunted they had deliver'd men from *Superstition*, by shewing they had no otherwise done *This* than by extinguishing all *Religion*, and *Divinity*; a thing that the *Atheists* did as well as *They*. This is the *Point* he pursues, in the *Three Next Sections*. THENCE, to *lin. 15.* of *pag. 66.* He proceeds in recounting *Atheists*, or men little better than *Such*, who, by introducing vain *Deities*, and *Religions*, (a *Crime* that the *Epicureans* were guilty of,) had destroy'd the *True God*, and *Religion*, as well as the *Fear* of *God*, which the *Epicureans* would have to be chiefly comprehended under the *Name* of *Superstition*: So leaving it to be *Concluded*, that the *Epicureans* value themselves in no other respect, than wherein the *Atheists* *Glory* also. THENCE, to *lin. 14.* of *pag. 67.* *Epicurus* outwent his very *Authour* in *Impiety*; For, *Democritus* only *Stagger'd* in the *Nature* of the *Gods*; but he absolutely took away all *Religion* in stripping the *Deities* of *Help* and *Favour*. Wherefore *Epicurus* is not to be term'd an *Extinguisher* of *Superstition*, but of all *Religion*. This is the *Scope* of all that *Cotta* delivers henceforth. THENCE, to *lin. 16.* of *pag. 68.* He strengthens himself against the *Epicureans*, who stript the *Deity* of *Assistance*, and *Favour*, by the *Authority* of the *Stoiques*, in that he tells us they allow'd of a *Friendship* amongst *Wise Men*; not such as the *Epicureans* reckon'd upon, which only drove at *gain* and *benefit*, but a *Voluntary* one, studious of other mens *Good*. Whence he infers, that a *Friendship* of *This* quality is also to be admitted
amongst

amongst the *Gods*. THENCE, to the End. He again takes in hand the Answer of the *Epicureans*, toucht upon before, that *Epicurus* had written a Book touching *Sanctity*, and so, was not to be deem'd an *Atheist*. Now, *Cotta*, no more here than in the other place, denies the *Fact*; but, as formerly, slights it, and shews *Sanctity* in no wise to be Consistent with the *Placits* of *Epicurus*. So concluding *Epicurus* to have been an *Atheist* in *Masquerade*, which he Confirms by the Authority of *Posidonius*, and a brief Recapitulation of the *Epicurean Dogmata* concerning *God*. And Thus much, for the Contents of the First Book.

pag. 32.
Amendments,
Explanations,
&c. of the
Third (and
Last) Part of
the First Book.
Whence, the
Toga Romana.

Then why *False*, &c. (pag. 32. lin. 2.)
Because, *Falsity* is *Manifold*, *Truth*, *Single*.
all the *Roman Nobility*, &c. (lin. 17.) *Toga-
tis Omnibus* : all the *Romans*; who, upon
Enfranchisement, put on the *Toga*, and were
stript of it again, if sentenc'd to *Banishment*.
Tertullian, in his Book *de Pallio*, writes,
that the *Toga* came from the *Pelasgi* to the
Lydians, and from Them to the *Romans*.

so that having learnt [with this Intent,
I believe; that, I might the better know
how those things (the *Epicurean Dogma-
ta*,) were to be *Refell'd*, upon hearing
them *Explain'd* by the very Chief of the
Epicureans,] &c. (lin. 33, &c.)

pag. 33.

what always [often] happen'd, &c. (p. 33.
lin. 6.)

Hiero spoken
to.

upon King *Hiero's* putting, &c. *Tertullian*,
in *Cap. 46. of his Apologetique*, tells much
what a like Story of *Thales*, and *Cræsus*.
Lilius, in *Hist. Poet.* speaks of *Simonides*;
and *Diodorus Siculus*, *Lib. 1. of this Hiero*,
Brother of *Gelo the Tyrant of Syracuse*.

dust it out [Dispute] with Him, &c.
(pag. 34.

(pag. 33. lin. 2.) — worthy of *Philosophy*, &c. (lin. 4.) *He had before deny'd Epicurus to have been an Oratour ; now, he will not let him be a Philosopher neither.* — a Priest [*High Priest*] my self, &c. (l. 11.) — to be not a matter of *Opinion*, &c. [made out, not only by the *Doubtfull Opinions of Men*, but by such sure Arguments as may plainly shew the real Existence of a Divinity in the Nature of Things.] (lin. 16, &c.)

Many Countries so absolutely *Barbarous*, &c. (pag. 35. lin. 4.) *But, no Instance of any One, Cotta ; and indeed none could be produc'd.* — the greatest *Sophist*, &c. (lin. 13.) *Cicero, in the Fourth Book of his Academical Questions, Defines a Sophist to be one that professes Philosophy either out of Gain, or Ostentation.*

pag. 35.

No Country without Religion.

A Sophist what.

Would ever *Tubulus*, or *Lucius*,
Lupus, or *Carbo*, or a Son of *Neptune*,

(as the *Satyrift Lucilius* has it,) have been guilty, &c. (lin. 24, &c.) *Tubulus*, &c. were Notorious Rogues amongst the Romans. The Poets us'd to term Stout and Good men sons of Jupiter ; but Fierce and Brutish, as if sprung from the Sea, sons of Neptune ; says Gellius. The Son of Neptune, here meant, might be Polyphemus, or any such Impious Monster. — then it seems to be, &c. (lin. 32.)

Neptuni Filii who.

what kind of *Bodies* have they ; what sort of *Minds*, &c. (pag. 36. lin. 3, 4.) — with your pretended [in *Explicating* all things by *Atoms*, which reign so licentiously through-

pag. 36.

throughout the whole Philosophy of Epicurus,] &c. (lin. 7, &c.) — nothing is Incorporeal [there can be no Vacuum,] &c. (lin. 11.) — *Theses*, (Oracula.) *Axioms*, &c. (lin. 14.)

pag. 37.

not rather forgo [and what shall one give you now, to cease to be an Epicurean, &c. (pag. 37. lin. 12.)] — the Image [method] of a, &c. (lin. 5.)

But, mindfull, &c. [But, forgetfull of that Freedom I a little before us'd toward you, I reckon up too much.] (l. 16, &c.) — all things are Compounded [consist] of, &c. (lin. 18.) — to avoid [to prove] This, you fall into great Difficulties, as into Places overrun with Briers, &c. (lin. 3, 4.)

pag. 38.

to save it [the matter] by, &c. (pag. 38. l. 6.) naturally to [to be carried downward by their own weight,] &c. (lin. 12.) — carry'd directly (ad lineam rectam) downward,] &c. (lin. 18.) Epicurus phans'd two Sorts of Motion for his Atoms, the One Natural, the Other Reflex; and then again divided the Natural into Perpendicular, and Oblique. The Former he had from Democritus, the Other was his own Device.

Epicurus's Motion of Atoms Twofold.

Shuffles he [with the same Stolidity Replies he to the Dialectiques,] &c. (lin. 25.)

Arcefilas (the Authour of the Middle Academy, as Laertius styles him,) holding all things to be False, that were discern'd by the Senses; quarrel'd Zeno (the Founder of the Stoical Sect,) for Supposing all so perceiv'd not to be False, but some only: But, Epicurus being afraid that, in admitting the Error of any thing so discern'd, nothing would be True, &c. (l. ult. & l. 1, &c.

of

of pag. 39.) — *the Concretion, &c.* [in seeking to avoid making the *Deities* to be constituted of *Atoms*, lest they should be *Dissoluble*,] &c. (lin. 11, 12.) — of another [while he is *predicting* to the *People*,] &c. (lin. 19.) 'Twas *Cato's* saying. — were it *Form'd, &c.* [were the *Question* touching *Images* form'd in *Wax*, or in *Clay*] (lin. 23, &c.) — Stumbled upon [through *Negligence* *Falsly* perswaded himself of] are *Retail'd* [are *Recited by You*, as *Dictates*.] (l. 31, 32.) *Laertius* says, that *Epicurus* enjoyn'd his Followers not only to *Reade* and *Study* what he wrote, but, like *Children*, to learn it by *Heart* too. — any *Master, &c.* (lin. ult.) *The Greeks* term'd such ἀποδιδάκτοι; and *Laertius* tells, that *Heracleitus* pretended to be one of These, as well who. as *Epicurus*.

The Lycæum (pag. 40. lin. 7.) was a *The Lycæum* School not far from *Athens*; *Aristotle* taught what. in it 13 Years, and had many *Auditours*. pag. 40.

For, his Father *Neocles* coming with the *New Colony* into *That Isle*, *Epicurus*, (when young) liv'd there with his said Father and Brothers, (*Neocles*, *Charedemus*, and *Aristobulus*:) And, the little *Plot* not being sufficient for their *Sustenance*, 'tis probable the same *Epicurus* turn'd *Schoolmaster*, There, &c. (lin. 16, 17, &c.)

all the rest [almost all his *Physiques*,] &c. (pag. 41. lin. 2.) — to *Strangers*, &c. pag. 41. (lin. 18.) *Pythagoras* distinguisht his Scholars, into two *Ranks* πολιτικὸς *Civiles*, and ἐξωπεικὸς *Externos*. — such a one, &c. [we will then say of your *Gods* what we usually

ally do of the *Picture of Venus at Cos.*] (lin. 28, &c.)

pag. 42.

allow [*be persuaded of*] This, *which*, &c. (pag. 42. lin. 1.) — and *Lineaments* [*Lines*,] &c. (lin. 4.) Such *he means*, as *those of Painters, upon their First Draught of a Picture in Red* — erected [*attributed*] and, &c. (lin. 25.) [that there should be *Images*, which to *Reverence*, was to be understood to be an *approaching* to the *Deity* himself,] &c. (lin. 30, &c.)

pag. 43.

at liberty to [make to our selves and joyn any shape we pleas'd, would you not be of *that sea Triton's swimming triumphantly with his Two Fish-Tails joyn'd to a Human Body*,] &c. (lin. 28, &c.) Virgil describes *Triton* in lib. 10. of his *Æneads*; and *Pausanias* in Book 9. — of Nature [*loving herself*] that a man, &c. (lin. 33.)

pag. 44.

Flock of Boys, &c. (pag. 44. lin. 4.) *Not onely the Babylonians of Old, but even the Greeks and Romans also kept their Boys ad delicias*; *Socrates, Plato, &c. seeming to approve of the Proceeding* — you may laugh, &c. [*'Tis a Liqueurish Smile That*,] (*says Corta, to Velleius Smiling*,) &c. but, &c. (l. 4, 5.) — *Alcaeus* (of *Mitylene* in the *Isle of Lesbos, a Famous Poet*,) held a *Wart* upon a Boy's (*Lycus's*) *Knuckle*, &c. (l. 10.) — *Freed-man* [*Towns-man*] *Roscus* (*the Admirable Comedian, born at Lanuvium in Italy, as was Velleius*, &c. (lin. 14.) — *Rising Sun. Aurora, the Rising Morn*; it being *Customary with the Romans to worship her*; and then, *Deus for Dea is usual with the Poets*, &c. (lin. 16, &c.) — To Him, he

he was Fairer than a *God*, (or, the *Goddeſs Aurora*,) yet, was he *Then*, as he is *Now*, ſadly *Squint-ey'd*, &c. (lin. 21, 22.) — to be [*if not Squint, yet, at leaſt Pink-ey'd*,] &c. lin. 27. — from *Imperfections*, &c. (lin. 32.) *Laurentius Pignorus writes, that the Egyptians mended not their Imperfections in their Deities.* pag. 45.

an *Academy* [as little *Certainty*, as amongſt the *Academiques*, who hold, that nothing can be *Perceiv'd*,] &c. (pag. 45. lin. 4.) — ſuch *Absurdities* [as *You* teach, concerning the *Human Figure* of the *Gods*,] &c. (lin. 12.) — 'tis ſaid [*you ſay*] it has, &c. (lin. 16.) — *Forms* [*Viſages*] that, &c. (lin. 19.) — *Beaſts* in greater *Reverence* [and therefore, muſt needs conceive of the *Deities* under the *Shape* of *Beaſts*,] &c. (lin. 25, 26.) — Harm'd a *Cat* [*Herodotus writes it to have been Certain Death, there, for any to Hurt theſe, either on ſet purpoſe, or by accident,*] &c. (lin. 32.) *The Egyptians Conſecrated Divers of their Men too, as well as the Greeks, and Romans: So did the Syrians alſo, tho' indeed they worſhipt Se- miramis under the Form of a Dove.* Men Conſecrated by the Egyptians, &c. as well as Beaſts.

the *Roman Juno* and the *Grecian*, &c. [*Pausanias*, (in *lib. 2. de Corinthiacis*,) Describes the *Grecian Juno*; and *Albricus*, (the *Philosopher*,) in his *Small Tract de Imaginibus Deorum*, the *Roman*,] &c. (p. 46. pag. 46. lin. 4.) — *Jupiter* of the *Capitol* [was *Jupiter Capitolineus*.] ſtampt upon their *Coins* Naked on his *Upper parts*, Cover'd on his *Lower*; with a *Thunder-bolt* in his *Right hand*, and a *Sceptre* in his *Left*,] &c. (lin. 8.) — *Jupiter Harmon* [*Jupiter Harmon*.] [had

A Dark Passage
Explain'd.

[had the *Head* of a *Ram*, all the rest of his *Body Human*, says *Marcianus*,] &c. (l. 9.)---
at This rate [if you may fetch, &c. you
may affirm *Jupiter*,] &c. (lin. 13, 14.) —
Alcarnenes was an *Athenian Statuary* (l. 17.)--
who, [as he stands ,] through his , &c.
(lin. 18.) — the *Gods* to be of [those to
be the *Proper Names* of the *Gods*, that the
Romans give them,] &c. (lin. 23, &c.) —
For, you are out [For, it is not that, as
you are still call'd *Velleius*, whereever you
come, so, *Vulcan* has one and the same *Name*
in *Italy*, &c. (lin. 29, &c.) [he was also
call'd *Mulciber*; by the *Agyptians*, *Onas*,]
&c. This is *Cotta's First Argument*, drawn
from *Similitude*; that, as *Other Nations*
Vary'd from the *Romans* in their *Appellati-*
ons of their *Deities*, so in their *Forms* too ;
therefore could not those *Figures* given by the
Romans be the proper *Forms* of the *Gods*,
(lin. 27, &c.) — [no *Names* at all, &c.]
This, the *Second*, from *Absurdity*; that if
(as the *Epicureans* held) they were all of a
Feature, the *Gods* needed no *Name* at all :
But, This seeming to be *Absurd*, and against
the *Books* of *Ceremonies*, where some cer-
tain *Names* were set down for them ; in Con-
sequence they could not all have one *Human*
Face : This *Inferr'd* from these words, How
much more *Commendable* , &c. then, to
Nauseate one that blunders forth such stuff as
this, and become *Uneasie* to your self, &c.
(from lin. 31. of p. 46. to l. 8. of p. 47.) —
And then, the *Third* from *Indecency*, is con-
tain'd in the words do you believe the *Gods*
to be like *You*, or *Me* ? (lin. 9.) which is to
say,

say, that, since no one man dare affirm the Gods to be like his Individual self; it follows, they are not of Human Form: This (sure) must be the Sense of this Paragraph.

are they Capable of [Do they enjoy,] &c. pag. 47. (p. 47. l. 13.) — such a Bulk [i.e. in a Nature void of all Sense,] &c. (l. 15.) — meanest of the Deities [all the very Least Images of the Gods,] &c. (l. 25.) — Fundamental Articles [proper, precipuous Opinions,] &c. (l. 32.)

Doubtfull [simple in expressing,] &c. (p. 48. pag. 48. lin. 1.) — [They observe not, that he has spoken ambiguously Here; but, in many Other places, both he, and Metrodorus as plainly, as your self ere-while,] &c. (lin. 8, &c.) — [What, could you ever see the Sun,] &c. (lin. 34, 35.) The Drift of this Argumentation is somewhat hard to find out, but, Cotta may mean Thus perhaps: That, since Epicurus would not allow the Sun, &c. to be a God, because he only saw, a Rational Soul in an Human Figure; 'tis here shew'd we allow of many things, tho' we never discern'd them with our Eyes, or any of our Senses: So, no good Inference of Epicurus's, that the Sun, Moon, &c. are altogether Destitute of Reason, only in that he never beheld them make use of any: Neither, because he saw Reason only in Human Shape, ought he to deny it to be found in any other Figure, so long as he granted that Planets there are, tho' he never saw either the Substance or Motion of them. This seems to be the Sense of the Original, how perplext soever the Expression be.

two extreme Parts [i. e. the Tropick of Cancer, and That of Capricorn,] &c. (p. 49. lin. 1.)

The Intricate Sense of another passage in the Original Clear'd.

The PREFACE,

lin. 1.) — the same *Course*. [the *Moon* moves much *slower* than the *Sun*, only her *Orb* is *Narrower*, as being *Next* the *Earth*: she is in the same *Zodiac* with the *Sun*; tho' not in the same *Line* thereof, but a more *Contracted*,] &c. (lin. 4.) — same *Circle* [i. e. the same *Zodiac*, which is fann'd to be of great *Latitude*,] &c. (lin. 5.) — some *Nearer*, &c. [Note, *First*, that it was the *Custom*, in *Cicero's* Days, to separate the *Sun* and *Moon* (tho' *wandering*, as the *Rest*) from the Number of the *Planets*, in regard of their *Extraordinary Light*, and *Influence*. Then, that (the *lowest*) the *Moon*, is 117595 *Miles* distant from the *Superficies* of the *Earth*; *Mercury*, 226652; *Venus*, 597132; *Sol*, 4349990; *Mars*, 3168365; *Jupiter*, 51464862; *Saturn*, 80039436: According to a more *Loose Computation* This; omitting some *Fractions* of small moment, which *Clavius*, in his *Commentary* on the *Sphere* of *John de Sacro Bosco*, pursues more strictly (lin. 6.) — born in *Seriphus*, &c. (lin. 21, &c.) As the *Egeotians* amongst the *Greeks*, so the *Seriphians* of the *Islanders*, were noted for much *Dulness*. *Nieremberg* his *History Naturæ* maximè *peregrinæ* may be consulted touching the *Beasts* here mention'd; things being somewhat more *Certain*, there, than in *Pliny*.

The Distances
of the Pla-
nets from the
Earth.

pag. 50.

must also be allow'd [is *Coherent* also,] &c. (pag. 50. lin. 4.) — phansy [*autho- rity*,] &c. (lin. 11.) — you will ask, *what Difference is there?* &c. lin. 18. to lin. 28. seem to be *Velleius's* words; and, *what Cotta* infers

infers from them, begins at their Shape therefore, &c. (lin. 28.)

have presum'd to grapple with [*spoken against,*] &c. (p. 52. l. 12.) — *Leontium* [a Woman of the *Epicurean Sect*; *Hermachus*, &c. being *Famous Epicureans* also,] &c. (l. 14.) — Attique [*i. e.* *Elegant*] stile (lin. 15.) — Garden has been so luxuriant [*i. e.* *Followers have been so Faulty*] in this respect, &c. (lin. 17.) — Phedro [*Phedrus, the Epicurean,*] &c. (lin. 22.) — *Elegant*; [*but yet*] the Old man, &c. (lin. 23.) — Tart word of mine [*scil.* *against the Epicureans,*] &c. (lin. 24.) — under whom he profited little [*of whom he would not be thought ever to have learnt,*] &c. (l. 33.) —

Sylla [*Syllus,*] *but who or what this Syllus* pag. 53. was, *Antiquity is silent,*] &c. (pag. 53. lin. 1.) the Attique Buffon [*using a Latin Word, Scurra Atticus,*] &c. (lin. 3.) — Chesippus [*ὄρε ῥε ῥέειν, alvum exonera-* re,] &c. (lin. 4.) — undertake for [*ad-* mit,] &c. (lin. 16.)

in our Researches, &c. (p. 54. l. 15, &c.) [*when the Question is, touching the most Excellent Nature, and That Blessed, and Eternal; which [scil.* *Beatitude, and Eternity,*] are only in the Divine; [*are the things, you say, that Constitute the Deity.*] it cannot, &c. (lin. 17, &c.) — Then his Form, &c. (l. 24.) [*Cotta it should seem, would* (from lin. 13. here, to lin. 24.) *argue Thus; that, if, in any thing we be like the Gods, 'tis rather in Vertue, than in Form; but, in Vertue, even in the Judgment of you Epicureans, we are not equal to the Deity; Therefore, nor in*

pag. 54

An Explanation.

Figure neither. And yet, I think, he, in every deed, only means by all *This*, that, the Deity, if so be he is *Corporeal*, far surpasses all *Mortals*, (yet,) in *Beauty*, and *Excellence* of *Bodily Form*.

is your [*that*] *similitude* [*scil.* betwixt *God* and *Man*,] &c. (lin. penult.) This seems to have been the *Epicurean* *Enthymeme*, There is a *similitude* betwixt *God* and *Man*; therefore is the *Figure* of the *One* and the *Other* alike. Now, *Cotta*, easily destroys the *Consequence* of *This* *Syllogism*, by shewing in what follows, (to lin. 11. of pag. 55.) that one thing may be like another in one respect, unlike in another.

pag. 55.

to the purpose, &c. [*i. e.* in no wise proves the *Form* of the *Gods*, and of *Man* (the question in hand,) to be one and the same.] (pag. 55. lin. 1.) — calls it [*sings*,] &c. (lin. 3.) — The *Elephant* comes short of, &c. [and therefore, is almost like *Man* in *Prudence*] (lin. 6.) — put over all these *Hard* things, &c. [But, if you do gainsay all these things, that may be assum'd, by another, with the same *Right* that *You* took for *Certain* that *Reason* could only be in *Human Figure*,] (lin. 22.) — why stickle you so much for a *Bare Figure*? &c. [*i. e.* why scruple you to deny this *One* thing (also,) that, *Human Figure* is *Necessary* to the having of *Reason*.] (l. 23.) — of them [of a *Human Body*] do but, &c. (l. 30.) — For surely [unless perchance, you consider'd not,] &c. (lin. 32.)

Another.

pag. 56.

A Third.

Privities. *Femen* is the *Inward* part of the *Thigh*. (pag. 56. lin. 6.) — An Unaccount-

accountable Prenotion [*a certain ingrafted Notion,*] &c. (lin. 33.) [*i. e. It were superfluous (Replies Epicurus) to prove a Deity by any Mighty Works, so long as I have a Notion of one in my Mind.*] — of a Beard-ed, &c. [*i. e. You might as well tell us, Epicurus, or Velleius, (Returns Cotta, then,) that you have an Information of the whole Figure of them; their Habiliments, &c. But, This you do not think: So, nor have you any Innate Information of a Deity neither, would you but confess the Truth.* (lin. penult. &c.)

This Particular [*scil. as to the Action of the Deity,*] &c. (pag. 57. lin. 3.) — hear of their being [*think they are altogether*] Idle, &c. (lin. 10.) — decreed Divine Honours to [*ascrib'd in the number of Deities,*] &c. (lin. 13.) — by [*killing and*] devouring, &c. (lin. 19.) — advantages they reap by their Ichneumons, Cats, and Crocodiles, &c. (lin. 25.) The Ichneumon (or Indian Rat) us'd to hunt out and destroy the Crocodile's Eggs. The Crocodile terrifi'd the Arabian Robbers, and the Africans from passing the Nile to Harm the Egyptians. And, the Cat was held to be of Antidote against the Mortal Sting of the Asp. The Beneficialness of Crocodiles, &c. to the Egyptians.

Since [*if so be*] not, &c. (p. 58. l. 9.) — pag. 58. highest [Region] of all, &c. (lin. 22.) — amphibious [*as it were of Uncertain Kind,*] &c. (lin. 25.) — Appetites are [*Final Cause is,*] &c. (lin. 31.)

a Trip in any of these Particulars is a Blot [*meddle with any of these Particulars now advanc'd, and you come badly off,*] (Epicurus,)

- The Nature of the Deity what, according to Epicurus.
A Recapitulation of Epicurus's Doctrine concerning Images Explained.

Cotta's Answer to it Explained also.

curus,) &c. (pag. 59. lin. 34.) — the Figure [Image, nay even Nature it self; for the very Power, and Nature of the Deity was no other, in Epicurus's Opinion, than his Shape or Image, which flow'd from Atoms,] of, &c. (lin. 7.) — was effected by a similitude, &c. [*i. e.* that, the shape of the Deity is no otherwise to be perceiv'd, than by phansying to one Image passing away, and vanishing, another like it still succeeding in its place; there never being wanting an Accession of the like Images from Atoms Infinite not in Magnitude, but, in Number; and therefore it is, that while we attentively consider these things, we conceive this Image of the Deity arising from Atoms to be Blessed, and Eternal; in that it never fails, by reason of the Continual Succession of the like Species or Images, in the place of the former vanishht.] (from lin. 10. to lin. 15.) — This, now, is a Rehearsal of what Velleius had deliver'd before; what follows is Cotta's Reply to't. *Viz.* What in the Name of, &c. do you Mean by all This? (lin. 15, 16, 17.) [Is there any thing either of Probability, (*cries Cotta,*) or worthy a Philosopher in all This?] For, if the Gods of Epicurus do only Exist (lin. 18.) [are only to be perceiv'd] in Thought, and are absolutely void of Substance and Solidity (1.20.) [have nothing of Bulk or Substance in them, that may fall under Sense;] what matters it (*i. e.* 'tis all one,) whether we think of an Hippocentaur, (lin. 22.) [a fictitious thing,] or of a Deity that is without swelling or Solidity,] &c. (to lin. 22.) — and from the Capitol,

Capitol, &c. [and, when those *Assemblies* are anew held in that same *Temple of Jupiter Capitolinus*, are brought again into my *Mind*, upon my calling those *Assemblies to Remembrance*.] (lin. 32, 33.) So that the *Academiques* (*it should seem*) held the Remembrance of any thing past to be a vain Motion of the *Mind*, because it was conversant about what had no longer a Being. But, the *Epicureans* (on the Other side) thought perpetual Images of Times past continu'd in Nature, and were whirl'd about with Incessant Motion; and that, by means of these Images slipping into our Minds, a Remembrance of past Time was ever and anon reviv'd in us.] — That, the Case of Divine Images is not Unlike this (lin. 3, 4.) [That, just the same way is the Deity discern'd;] — by an earnest Intention whereupon (lin. 35.) [by the frequent New Images of whom] our Minds are stirr'd up; and, from this Force, and Excitation of our Minds, we come to understand that the Deities are Happy and Immortal (lin. ult. and lin. 1. of pag. 60.) pag. 60. [we may gather, that the Minds of All are Blessed and Eternal.] — Now, supposing, &c. (from lin. 2. to lin. 7.) [Now, admitting (what might well be deny'd) that these kind of Images, whereby our Minds are affected, are Deities; we are Then taught indeed that God is a Species or Image; but (yet) in no wise shewn why this same Image should be Blessed, and Eternal.] yes, why Eternal; (Cotta!) because the Epicurean said before, there is a perpetual Supply of Images of the same kind from Atoms;

The Academical and Epicurean Opinions touching the Images of things past.

The Exposition of Cotta's Reply pursu'd.

The great Devotion of the Pythagoreans to their Founder.

pag. 61. St. Augustin's account of the Reason why the Epicureans made only One Image of a Body that sends forth Innumerable of them (as They thought) to be Discernible.

Cotta's Confutation of the Economy of the Epicureans Expls in...

toms; but he urg'd nothing (*I confess*) for the Beatitude of his Images.

Cecrops [Cereops] (lin. 24.) *Tho the Word seems to be the Proper Name of a Man, yet I suspect it here put for some or other heavy and ignorant Imitatour, (That Sect, in Old Time, producing many such,) who transcrib'd the Placits of his Doctour Pythagoras (almost ad verbum) into his own Commentaries.*

But, how inordinate, &c. (from l. 5. of p. 61. to l. 10.) [*But, how Licentiously speak you All? There is a Transition of Images frequently flowing; and therefore, one (made up of many) comes to be perceiv'd.*] *The Epicurean is Introduc'd speaking This. What follows, I should blush, &c. (l. 10.) is the Academiques reply to this Doctrine. St. Augustin (to Dioscorus) explains This Tenet after This manner; that, when the Epicureans were askt, why one Image might be seen, of any-Body wherefrom Images flow Innumerably; they answer'd, in regard Images did thus frequently flow, and pass from one thing, it fell out, that, by a kind of thronging and crowding of these together, there came one to be made up of many, that might be discern'd. — whirl about [flow] Incessantly, &c. (lin. 15.) — to be Eternal [for, things that flow and decay are not Eternal,] &c. (lin. 16.) that they [that all things else should be Sempiternal? i. e. does what you tell us touching the Innumerableness of Atoms, which still furnishes out New Images, equally prove all things else in the world, to be no less Eternal than the Deities; since that same Innumerableness of Atoms may be able, in like manner,*

ner, to repair *the whole Decay of things?*] &c. (lin. 19.) — and, you say further, that as [*and, since*] there, &c. (lin. 28.) — admit that, &c. (from lin. 27. to lin. 32.) [*i.e.* I grant that there are things *Salutary*, (for, as to the two other Consequences of your Doctrine of Isonomy, they are too absurd to be allow'd by any body,) as well as there are *Pestiferous*: But yet, those, [*Imaginary Deities*,] which you compute upon as *Salutary*, I deny to be so; because, in very deed, they have no being at all: Do but you, therefore shew me, first, that any such Gods there are, and I will, then, allow them to be *Preservers*.] (Here we may cast our thought ad Deos *οὐρανίας*, (in Apuleius's term, *Salutigeros*,) and *Vejovent*, The Ancients
had Helping
and Harming
Deities. and other harmful and destructive Demons of the Ancients.) — comes this whole mass of things [*come all these Images*] to arise from *Atoms*, &c. (lin. ult.)

consists in *Action* [*is always doing something*,] pag. 62. &c. (pag. 62. lin. 10.) — a constant supply [*sufficiency*] of, &c. (l. 14.) — an *Hebe*, or a *Ganimede*, [*a little Girl*, (the Goddess *Hebe*;) or a Boy] to fill their *Cups*, &c. (l. 32.)

of this *Fooling* [*speaking Dissemblingly*,] pag. 63. &c. (pag. 63. lin. 8.) — with making sport with [*your pretending to set light by*] the, &c. (lin. 9.) — consider well on't, now, and toss it in your Mind, whether the Godhead does [*comprehend in your Mind*, now, and set before your Eyes a God, doing] nothing, &c. (lin. ult. and lin. 1. of pag. 64. — which way that God should be Happy [*why this Blessed Deity of yours should*

The PREFACE,

not be in fear of Dying, being] continually, &c. (lin. 5, 6.) — that we are not beholden to [from whom we receive nothing, &c. (lin. 29.) —

what more, in effect, did those, &c. [unless perchance you think Diagoras, &c. could have been Superstitious] who flatly, &c.

ag. 65. lin. 11, &c.) — And the Protagoras I mention'd before [Thô, I hold not even Protagoras to have been so,] who doubted, &c. (lin. 14, 15.) — All whose, &c.

[For, the Opinions of all these] were (l. 16.) — by Reason. [Did not They tear up Religion by the Roots?] Or, what, &c. (l. 26.) —

and Adore? [are not These utterly void of all Religion?] (lin. 34.) — This Doc-

trine [This way of coming to be Gods] Euhemerus [a Greek Historian whom, &c. has more especially appear'd in favour of, [has more particularly Treated of] who speaks, &c. (from lin. 24. to lin. 1. of pag. 66.) —

And That of Hers at Samothracia, [And the (Orgia) Sacrifices of the Isle Samothracia,] too, &c. (lin. 8.) In This Isle (which is in the Ægæan Sea, near Thrace,) Mercury,

Hecate, the Curetes, Coribantes, and Cabiri, were heretofore Honour'd with most Impure Rites, and filthy Ceremonies. Nor

(again) was Lemnos (lin. 10.) far from Thrace neither; and therefore, it is not un-

meet to Conceive (nay and Hesychius an Ancient Authour, who lived in the time of Anastasius the Emperour, witnesses) that not only the Great Mother of the Gods (call'd Lemnos) us'd to be There Sacrific'd to, and appear'd with the Bloud of Virgins, nor yet Vul-

can,

pag. 66.

The Deities of
the Isles Samo-
thracia, and
Lemnos.

can, *whom they entertain'd, and honour'd with Divine Rites, when cast down from Heaven (as, Poets and Mythologists tell;) but the same Cæbrici also, and in the same shamefull manner, (too) with (their Neighbours) the Thracians.*--- of the [*of Created*] things, &c. (l. 14.)-- in this Particular [*scil. of the Nature of the Gods*] tho, &c. (l. 17.)—from whose Fountains, &c. [*i.e. from whose Books Epicurus drew his Dogmata.*] (lin. 19.) — who can believe, &c. [*comprehend these Images in his Mind*] (lin. 32.) — whence Juvenal [*Martial*] says, &c. (lin. ult.)

of Power, &c. [*in teaching that the Gods* pag. 67. bring no *Help to Men*, nor do them any *Good at all.*] (pag. 67. lin. 2.) — how do you overshoot your selves, &c. [*of how much Mischief are you the Authours, in supposing, that none love one another, but with Intent, by mutual Aid and Assistance, to relieve their proper wants, and weakness.*] (from lin. 23. to lin. 26.) — to use [*any one of*] them, &c. (pag. 68. lin. ult.) — no such thing pag. 68. in Nature [*any such Nature there cannot be*] pag. 69. and, &c. (pag. 69. lin. 4.)

This, now, is sufficient (I hope) to Clear the Sense of this First Book: And, as to the Doctrine of it, and the Impieties of Epicurus, the Context, and my References must Content for a farther Confutation. It only A Judgment upon the First Book, by way of Comparison of the two Disputants.
consisting with the Brevity I have propounded, to say, by way of Comparison of the two Disputants, that Velleius is the more Confident; Cotta, Frigid. This bears the greater shew of Despiciency; the Other, of Modesty. The Epicurean thinks nothing too much for. (the little

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little God) his Authour; the Academique ascribes more to his own Understanding, than to the Deity. He but badly Confirms his Tenets; This thinks all things to be Infirm. The Epicurean Scruples nothing; the Academique Determines upon Nothing. Velleius's Deity is known by Antieipation, before all manner of Instruction; Cotta's becomes Obscure, even after Consultation, by an Intemperate Liberty of Speaking. This is very much pleas'd with his little Fortunate Marmoe of a Divinity; the Other is asham'd of that same Scant Beatitude; wherein, He is apprehensive of Weariness, This, of Business: Neither of them conceiving Action in Leisure, Rest in Employ to be the greatest Felicity. In a Word; They both run into desperate Errors, in the matter of the Godhead; the Epicurean, lest he should be thought to doubt of, or fear any thing; the Academique, that he might not seem to have ought Certain, and Assur'd. And Thus, I have done with the First Book.

A Commendation of the Second Book.

HAVING made a kind of a Promise, (pag. 3.) when I Prefac'd Generally, to Introduce my Notes, &c. upon this Second Book, with a Word or two in Commendation of it; I shall venture to say that, whatever has been usually deem'd worthy of Praise, in any Writing, is contain'd Here in the Highest Perfection: (Weight, and Loftiness of Argument; an Incredible Abundance of Matter;

ter; and an Elegance of Style not Unfuitable:) The Argument, is a Deity; not that Shadowy and Lineal one of the Epicureans; but, a God as Great as was (almost) possible to be discern'd by the acute and subtle Understanding of the most Learned men; which same Understanding yet, is not seldom Dimm'd and Eclips'd, (I must confess) by the Brightness of this Divine Sun. Plenty of Matter there is no where more in all Cicero: For, what part of the Universe, or of Learning has he left untoucht, that could any way be pierc'd into by a Sagacious Wit, and handled in Discourse? The Whole Body of the Stoical Theology is Unveil'd; not cursorily, and in transitu, (as it were,) at the rate Velleius has pass'd over That of Epicurus, in the First Book; nor yet in the pinch, dry, and concise way of Speaking, the Stoiques for the most part us'd; but, it is, in a free and flowing Disputation, explain'd, even to Pomp and Magnificence, with singular Ornament, by a most Eloquent and Knowing Man, and a sharp Defender of the Stoical Party. Therefore may it plainly be perceiv'd, that all the Other Arts and Disciplines, as Tributaries, have brought in their preciousst Treasures, toward the beautifying and bedecking of this One Theology. Poetry scatters here and there, in the Beginning of the Discourse, Verses out of her Ancient Professors, to serve as Flowers. History statelily sets forth certain special Events, that can never enough be wonder'd at. Divination produces Celestial Imbulses of the Divinity, and Predictions of Future and most Secret Events. Physiques,

(that

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(that most diligent Searcher into All Nature,) intimates whatever is abstruse and hidden in the very Bowels of Matter: First, the salutary Heat which the Stoiques deem'd to be in the Whole World and every Part thereof; Then, fetching a Compass, it brings forth, (what the Porch so highly accounted of,) that *ἡγεμονικόν*, or, (as Cicero renders it,) Principality of the Universe. Mythology draws out its Fables full of Mystery. Geometry gives a Taste of its Figures, by the By: while Astrology, freely and at leisure ransacks every Quarter of the Heavens, and fetches Thence what contributes unspeakably to the Lustre of the Stoical Theology; gives in the Innumerable Multitudes of the Stars, their eternal Conversions, Constant Orders, and Certain Risings and Settings by Turns; the Infinite Power of Light, and a Pulchritude that can never sate us. In short, Here it is that Universal Nature uncovers her Bosom, as with Hands, and submits her whole Proportion to Open View. And, as the Eloquence of the Greatest of Oratours reigns every where throughout the Book; so, more particularly, in the last Part thereof, it grows above it self, almost Equal to the Infiniteness of the Argument, and triumphs even to Splendour and Admiration: For, being got out of the Narrownesses of the Porch, and come into a Field the spaciousest that can be, it courses over the whole Parible world, in a Clear and Streaming Oration. First, the Stars, the Various Courses of the same; the Vicissitudes of Days and Nights, and the Seasons of the Year, effected by the Sky; Next, the Elements; And After-

terward, *Those usually term'd Mixt Bodies; the whole Generation of Vegetibles and Animals, the Innate Vertues imparted to each Kind by the Provident Deity, as well as the Arms enabling them to defend and preserve themselves, are most admirably describ'd, in so pure and Rapid a Current of Elocution, that one would almost say, the Stars of the Night, the Moon, nay even the Sun it self receiv'd an Accession of Light from the Lustre of the Expression, that the Countenance of Nature was render'd more Chearfull by such an Elegance of Language; that the World it self, (than which not any thing can so much as be imagin'd to be more adorn'd) deriv'd no small Embellishment from the Splendour and Brightness of so Noble a Style: Last of all, he comes to Man, (the Masterpiece of God the Architect;) and, when a body would expect all the Power of Rhetorique that ever Tully was Master of had been quite spent, by so long a Course of Speaking, Then it is that he sets upon Pourtraying this Admirable Piece of the Greatest Artificer: And yet, Entire Man, (I say,) from Head to Heel, Within and Without, stupendiously contriv'd with all Faculties and Abilities of Body and Mind, does he Represent with so unspeakable a Variety of Colours, such a Store of Matter, and so great a Plenty, even abundance of Words; that one would think he had gather'd Strength and Vigour by the very Exercise.*

But, further Preface, and Exhortation apart; (for, his Pulse must needs beat very cool toward Letters, whom what has been already said excites not to a perusal of this more
Human

The Division of
the Second
Book.

Human Theology, whereunto so many Famous Arts are Subservient,) I will subjoyn a Compendiary Synopsis, that will (at one Glance as it were) summarily and distinctly shew the Contents of the respective Branches of the whole Book. It may (then) be divided into Three Parts; the First is a kind of Passage to the Argument; by a commendable Contest of the Well-bred Disputants, mutually Lessening themselves by turns: The Second, is the Disputation it self of Balbus, setting forth the Theology of the Stoiques at large, even to the very last Section of the Book, which is the only one Left for the Other Part: The Third, is a Brief sort of Peroration, wherein the Stoique exhorts Cotta, in the Academical Liberty of Disputing rather to Defend, than to Oppugn the Deity.

The Contents
of the First Part
of the Second
Book.

PURSUANT to This Division, then; BOOK II. PART I. from page 71. to lin. 17. of pag. 72. Cicero passes from the Disputation of Cotta, wherein, in the Foregoing Book, he had Exploded the Theology of the Epicureans, to That of Balbus: But, before Balbus, is Velleius here brought in; who, as if overcome by Cotta, with a Gentile Courtelie commends both the Learning and Eloquence of his Antagonist, and Invites Balbus to speak: He, again, out of Modesty, refers the Province to Cotta; exhorting him, with the same power that he took away False Gods to Introduce the True. THENCE, to lin. 11. of pag. 73. Cotta, Thus call'd upon, Excuseth himself; And Balbus, being desir'd a second time, gently enters upon the Disputation, which he Divides into Four Parts; and, making a Motion to let two of them alone till another time, Cotta requires to have them all spoken to.

But This, by the By. [*I will come to at another Time*] i. e. I will speak of your *Learning and Eloquence at another Time, Cotta,*] &c. (pag. 72. lin. 1.) — as to things of *this Quality*, what should not be thought, than what should, &c. (lin. 21, 22.) *This same Academical Profession of Inscience of Cotta's, upon all Occasions, and in Divine Matters more especially, seems to have some Affinity with that sort of Negative Theology profess'd by Plato Himself, in his Timæus, where he declares he knows not What God is; but only, what he is not; no Colour, nor any thing of That Kind. And indeed, how Great soever the things, attributed by Divines to the God-head (Wisdom, Goodness, &c.) may be; yet, being so Inferiour to such a Majesty, they agree with the Divine Nature only Negatively: That is to say, God is Deny'd to be Wise, the manner we usually speak of Men. Agreeable whereunto is a passage of Dionysius, (that πλεῖνδς ἐρονῦ, Bird of Heaven; as St. Chrysostome in regard of his soaring Contemplation of Divine Matters, styles him,) in C. 1. of his Mystical Theology; Viz. Διόν ἐπ' αὐτῇ καὶ πάσαις τὰς ὅντων πρὶναι, καὶ καταφάσκειν θέσεις, ὡς πάντων αἰήτα, καὶ πάσαις αὐτὰς κρείωτερον ὑποφάσκει, ὡς ὑπὲρ πάντα ὑπερέσση καὶ μὴ οἰεῖσθαι τὰς ὑποφάσεις ἀπειροχίας ἔχει τὰς καταφάσεις, ἀλλὰ πολὺ πρῶτερον αὐτῷ ὑπὲρ τὰς σερήσεις ἔχει, τῷ ὑπὲρ πάσαν καὶ ἀφάρεσιν, καὶ θέσιν.* i. e. It is meet, in It, (the Divine Nature) as the Cause of every thing, to place and affirm all the Positions (vulgarly Attributes) of whatever is, and more proper to Deny

Explanations, &c. of the First Part of the Second Book, pag. 72.

Negative Theology; what.

all those with relation to the same, as being above each one of them: And, we are not to imagine, that Affirmations are (Here) Opposite to Negations; but, much rather, to conceive it (the Divine Nature) to be above Privation, as what is beyond all Ablation, and Position. [Here observe that which comes nearer to the Mind of our Academique, that, it is more proper to Deny, than to Assert the Attributes so common in every Bodie's Mouth, with relation to the Deity.] To the same Purpose also, wrote St. Cyprian, (or whatever other ancient Authour it was, that passes under His Name) in the Introduction to the Treatise of the Cardinal Works of Christ. Thus much, for the Preamble, or First Part of this Second Book.

PURPOSING to proceed according to Balbus's Four-fold Distribution of his Dispute; let me tell ye, by way of Epitome of the First Branch thereof, the Scope of which is to make out there are Gods, (i.e. the Existence of some or other Divinity;) that, he confirms the Point by Arguments of Three Sorts: the Consent of all Men, the Constancy of the Opinion, the Appearance of the Gods, and the Revelation of things to come, are of the First; and, for the Second, and Third, they are plainer in the Context it self, than to need a Declaration. So that, I pass to the Contents of the First Branch; as follows.

The Contents of each Section of the First Branch of (the Second Part, or,) Balbus's Disputation.

PART II. SECT. I. From lin. 14. of pag. 73. to lin. 7. of pag. 74. Balbus, entering upon the Proof of a Deity, draws the First Argument, to that purpose, from Heaven; which being beheld, all,

all men presently Confess, that a *God* there is. THENCE, to *lin. 27. of the same page.* Another Reason, that perswades of the *Existence* of a *Deity*, is, the fixt and stable *Opinion* of him, in the *Minds* of all men; and the Religious Adoration constantly paid to his *Majesty*. THENCE, to *lin. 33. of pag. 75.* He also collect's the Thing, from the *Appearances* of the *Gods* themselves. THENCE, to *lin. 6. of pag. 77.* He undertakes to strengthen the Credit of *Divine Revelations*, (which he conceiv'd to be of great force toward Confirming a *Deity*,) First, by removing all suspicion of *Fidion*; then, by Variety of *Events*, and the Punishment of some that slighted the *Tokens*. THENCE, to *l. 20. of pag. 78.* Somewhat is likewise deriv'd toward the support of *Predictions*, by pressing the *Examples* of their *Ancestours*, who shew'd much *Faith*, *Piety*, and *Constancy* in their Care of the *Auspicia*. THENCE, to *lin. 15. of pag. 80.* That so firm *Prop* of *Divination*, at First, drawn from the *Event* it self of the Things *Divin'd*, only in the *General*, he Now resumes, and fortifies with the *Predictions* of the *Sibylls*, and the *Answers* of the *Southsayers*, (as if found True;) but more especially, by the peculiar and notable *East* of *Tib. Gracchus*, which he relates at large, in the whole *10. and 11. Sections* almost. THENCE, to *lin. 2. of pag. 81.* Then, by a Brief and Clear *Syllogism*, (fetcht from *Divination*,) he Concludes, that *Gods* there are: And, that the *Conclusion* might not be *Infirm* in any part, he Anticipates an *Objection* that would ruine it. In the end he again inculcates (what it was the *Drift* of the *whole* to prove,) the *Existence* of a *Deity*; Confirming it by the Testimony of *Nature*, as by the *Seal* and *Suffrage* of all *Mortals*. THENCE, to *lin. 34. of the same page.* He (Here) urges over again much what the same Arguments, in proof of a *Deity*, that he had us'd before; only they are Confirm'd by the Authority of the *Principals* of the *Stoical Sect*; *Cleanthes*, *Chrysippus*, and *Zeno*: And, First, of *Cleanthes*, who speaks of *four* ways whereby men have come to a knowledge of the *Deity*; *Three* of which are set forth in *This Section*; the *Other*, in the *Next*. THENCE, to
lin. 20.

to *lin. 20. of pag. 82.* The *Fourth* and Chief Cause alledg'd by *Cleanthes* for the Impression of a Notion of the *Deity* in the Minds of Mortals is, the Contemplation of things Celestial: A Cause, that he (Here) Illustrates by a quaint and proper Comparison. THENCE, to, *lin. 8. of pag. 83.* He produces the Argumentation whereby *Chrysippus* collected the Existence of a Divinity; That, *there is something or other in Universal Nature better than Man; and so, there must needs be a God.* In proof of the *Antecedent*, Three Reasons are given; the *First* of them, deriv'd from the Noble Effects that exceed Human Ability, is in *This* Section; the other *Two*, in the ensuing. THENCE, to *lin. 33. of the same page.* What *Chrysippus* has prov'd in the Section above, I mean the being of something in the World that is *Better than Man*, does *Lucilius* (also) now Confirm by *two* Arguments; to be more at large expounded by and by. THENCE, to *lin. 24. of pag. 84.* The *Divine Mind* of the *World* is collected both from the *Mind of Man*, and from the *Excellence* it self of the *Universe*. THENCE, to *lin. 9. of pag. 85.* He moreover Confirms the *Divine Mind* of the *Universe*, *First*, by the Admirable Consent of the *Parts* of the same *World*; *Next*, by the *Constant Variations* of the *Seasons* of the *Year*; *Then*, by the *Tides* of the *Sea*, the *Vicissitudinary Flux* and *Reflux* whereof is so *Certain*; and *Lastly*, by the *Course* of the *Stars*, in so *Steady* an *Order*, for so long a *time*. THENCE, to *lin. 33. of the same page.* He strengthens the Assertion of *Reason* in the *World*, by the *Authority* and *Arguments* of *Zeno*; in *Transitu*, noting the *Stoical Brevity* in *Disputing*; and, by a decent *Comparison*, shewing how much *Rhetorick* surpasses *Logique*. THENCE, to *lin. 20. of pag. 86.* The same *Zeno* labours to to make out what he stickled for in the *Last Paragraph*, that the *World* is indu'd with *Sense* and *Reason*, by *two* Other *Syllogisms*, and a *Double Similitude*. THENCE, to *lin. 6. of pag. 87.* He advances to the *Physical Arguments* made use of by the *Stoiques* in erecting their *Divinity*; and, before *All*, states *This Principle*, that, *whatever has Life, Lives by the benefit of a kind of Heat.* THENCE,

to *lin. 25. of the same page.* He Confirms the Position of the foregoing Section, that *all Life is deriv'd from the virtue of Heat*, by the Authority, and Arguments of *Cleanthes*. THENCE, to *lin. 18. of pag. 88.* This same *Vital Heat* of the two Sections above, shews he more at large, by an Induction through the Four Elements, to be diffus'd into all the Parts of the Universe. THENCE, to *lin. 3. of pag. 89.* From the Earth, he advances to the Water, and endeavours to make appear that in It is Heat implanted by Nature. THENCE, to *lin. 33. of the same page.* He finishes the Induction before set upon; and, far more easily demonstrates the Heat above averr'd to be included in the Bowels of the Earth, and Mingled with the Water, to abide also in (the two remaining Elements) the Air, and Fire. Whence, by a step from the Parts to the Whole, he Concludes the World it self to be in like manner preserv'd by means of the same Heat. THENCE, to *lin. 15. of pag. 90.* He set to demonstrating the *Fiery Property*, in the Sections foregoing taught to be diffus'd thorough the several Parts of the Universe, to be also indu'd with *Sense and Reason*. And, with This Intent, he Premises, as if Decreed, that *whatever is constituted of Parts, has some or other Principality in it*: Declaring This, by a short Induction; and, that the matter may be the more Plain, expounding what this same Principality is. THENCE, to *lin. 32. of the same page.* Having, (as in the last Paragraph,) constituted the Principality of Nature; he, as is but meet, ascribes to this Nature whatever is most Excellent, and Worthy of a Prince; and, in the First place, *Sense and Reason*; Both which being before imputed to that *Fiery Property*, he now proves they ought so to be by an Argument *à Minori, ad Majus*. THENCE, to *lin. 15. of pag. 91.* He goes on inculcating, by the like kind of Argument, the *Sense* of the Universe; having compar'd the Heat of the World with That innate in Men, and Beasts. THENCE, to *lin. 7. of pag. 92.* The Excellency in the Paragraph above attributed to the *Skie*, of being mov'd by it self, he now Illustrates with the Authority, and Doctrine of *Plato*: From whence, he collects

collects the *World* to be *Animated, Intelligent, and Wise*, by a familiar Argument à *Minori ad Majus*, from the *Parts* to the *Whole*. THENCE, to *lin. 33.* of the same page. He ascends by the Four Degrees of Things that have *Life*, and, in the *Fourth*, places the *Deity*, or, in the *Stoical Sense*, the *World*: *Vegetables* are the *First Degree*; *Beasts*, the *Next*; the *Third, Men*, who come to be *Good and Wise*, by the guidance of *Reason*; and, the *Other*, is that of the *Gods*, who were *Good and Wise ever*. THENCE, to *lin. 21.* of *pag. 93.* He Here, by an *Argument Plain* in the Context, Confirms this *Fourth and Highest Degree* of some or other *Perfect Nature*, according as the *Last Section* ended: THENCE, to *lin. 11.* of *pag. 94.* He Here, again and again, by the *Absurdity* of the Consequences, *Inculcates*, what he had taken so much pains about before, that the *World is Animated, partakes of Reason, and Understanding, and lastly, is a Deity*. THENCE, to *lin. 13.* of *pag. 95.* The Things as yet only *Attributed* to the *World*, he now shews to be *due* to it, both by the *Authority, Reasons, and Similitudes* of *Chrysippus*. THENCE, to *lin. 5.* of *pag. 96.* He, now, from the *World in General*, comes to, the more *Eminent Parts* thereof, the *Stars*; whereunto he also ascribes *Divinity*, upon account of their *Noble Vertues, and Influences*; but, before all their *Other Qualifications*, he is not sparing of Words to Confirm the *Fire Nature* of the same *Stars*. THENCE, to *lin. 25.* of *pag. 97.* In that he had endeavour'd to make out the *Fire* of the *Sun* to be like the *Heat* in the *Bodies of Living Creatures*, he Concludes, the *Sun is Animated*, as also the rest of the *Stars*; Confirming This, by a *New Argument à Minori ad Majus*; Illustrating the matter also by the *Glorious Name* of the Great *Aristotle*. Moreover, from the *Superexcellence* of the *Ethereal Region*, and of the *Aliment* those *Bodies* use, he *Scruples not* to Infer the *Superexcellent Intelligence* of the *Stars*; and, from their *Understanding*, their *Divinity* also; clearing it by a *Simile*. THENCE, to *lin. 4.* of *pag. 98.* This same *Divine Vertue of Understanding* imputed to the *Stars* upon the score of the *Excellence* of their

their *Place*, and *Nourishment*, does he now confirm by the *Certain* and *Immutable Order* they maintain in their *Eternal Courses*; he rejecting those *Other Causes*, whereunto might be ascrib'd the *Constancy* of those *Regular Motions*. THENCE, to *lin. 31.* of the same *page*. He strengthens what he deliver'd in the last *Section*, by the *Authority* of *Aristotle*: And Then, upon the whole matter, Concludes that *Gods there are*. Only, in the very end of all, he tacitly reprehends the *Ignorance*, *Impiety*, and *Madness* of the *Epicureans*. And so, He has Done with the *First Branch*; and I, with the *Contents* of it.

amiss, [in This Discourse,] to, &c. (pag. 73. *lin. 4.*) — harder to make out [more weighty,] &c. (*lin. 5.*) — what's over our heads, [Celestial things,] then, &c. (*l. 17.*) — which, were it not so; [i. e. were it not per-
spicuous that a Deity there is,] how could Ennius, &c. [how could Ennius have plead-
ed Universal Assent, in the Case, in saying, Behold yon Deity [(*Cælum*) Heaven]
glittering, &c. (*lin. 20,* &c.) But yet, an Universal Assent to the Divinity of Heaven
ought not to be pleaded; for, not only we Christians deny it, but sundry Wise Men be-
fore, accounted upon a Mind that Govern'd Heaven, and not Heaven it self, to be a Dei-
ty. So that, it was the Double Errour of the Stoiques, First, to Confound the Star-
bearing Heaven with the Skie, or Element of Fire; and then, to Deify this same Heaven,
and Invoke it, under the Appellation of Ju-
piter.

pag. 73.
Amendments,
Illustrations,
&c. of the First
Branch of the
Second Part of
the Second
Book.

Heaven not ge-
nerally allow'd
to be a Deity.

Still ready to help us [still Present] i. e. *pag. 74.*
both by his Immensity, and his Favour,] &c.
(*pag. 74. lin. 3.*) — the [Being of the]
One

A future Punishment, in the Opinion of the Ancients.

Mamilius Tusculanus.

pag. 75.
Prefecturates,
with the Romans, what;
and how many
sorts of them.

One more evident than [That of] the Other, &c. (lin. 6, 7.) — those Goblins below [i. e. the Hell of the Poets; as also, the Future Retribution, generally believ'd by the Ancients.] that, &c. (lin. 21.) — were always [in ancients and better days] in use, &c. (lin. 25.) — is This [scil. the Propagation, and Encrease of the Worship of the Gods] the Result, &c. (lin. 28.) — vanquish'd Octavius Mamilius, in the Battel of Tusculum, [in a Set Battle, There, (i. e. at Regillus,) Overthrew Octavius Mamilius Tusculanus,] &c. He was the General of the Latins; by Nation a Latin, himself; but, of Country, a Tusculan. This Miracle of a Victory is related in Valerius Maximus, lib. 1. cap. 8. de Miraculis.

his Government [the Prefecture,] &c. (pag. 75. lin. 8.) Sextus Pomponius Festus says, Those Places were term'd Prefecturates, in which Courts, Fairs, &c. were kept; yet had no Magistrates of their own; but Prefects were sent Thereinto every year, to determine Controversies, &c. and, that there were two sorts of them; into one of which four Prefects (chosen by the Suffrage of the People, out of the Number of the Viginti-Sex Viri) us'd to goe; The Towns of This being Capua, Cumæ, &c. the Other, whereinto those went, that were every year sent, by the City-Prætor, into each respective Place, as Formiæ, Reate, &c.] — speaking rashly [as one that had brought a feign'd story of the Victory of the Common Wealth] of, &c. (lin. 14.) — that he was altogether in the Right [that he had Overthrown Perſes the
very

very day that Vatienuſ had told] they, &c. (lin. 17.) — alſo written, [deliver'd,] that, &c. (lin. 20.) Petaviuſ Writes, that Perſes was overcome in the 586th year of the City; Mamiliuſ in the 258th.

The Years of the Overthrow of Mamiliuſ, and of Perſes.

had there really been no ſuch people [had it really rejected the Thing it ſelf [i.e. Augurs, or the Augural Art.] (p. 76. l. 12.) Let me ſay upon the whole matter now, that this ſame False Divination is of no more force toward the Defence of a Deity; than are captious, and fallacious Sophiſtries, for proving the Truth: Tho' yet, the True Propheſie of the True Deity is a moſt certain Demonſtration.

pag. 76.
The Heathen Divination of no force to prove a Deity.

of a Sow that was loſt, &c. (pag. 77. lin. 18.) In Sect. 30. of his Firſt Book De Divinatione, Tully tells this Story quite another way; that it was Grape that was to be found, not a Sow: And, that the thing Happen'd under Tarquiniuſ Priſcuſ, &c. So that, if Naviuſ was but a Boy then, there is no probability that Tulluſ Hoſtiliuſ (who Reign'd before Priſcuſ) ever made uſe of his Augural Art in his Wars.) — Indifference of our Noble Men, &c. (lin. 24.) They were all Patricians and Noblemen, that Romuluſ Inſtituted Augurs: And twelve Sons of the Nobility us'd every year to be ſent into Etruria (the Parent of the whole Art) to be Initiated in thoſe Sacred Myſteries. But, in Proceſs of time, and the Decay of the Augural Diſcipline, ſome of the Commonalty were admitted into the College of Augurs.] — only a bare ſpecies of it retain'd [and it is only retain'd in ſhew,] &c. (lin. 27.)

pag. 77.
A Scape of Tully's.

None but Noblemen Augurs, in Rome, upon the Firſt Inſtitution.

No part of the Acumina, &c. (pag. 78. lin. 1.)

What sort of Divinations the *Acumina* were.

Some particular Men in the Roman Armies us'd to have Names of Good Luck, given them, as *Fortunatus, Victor, &c.* and were, Then, term'd *Primicerii*.

Consuls and Pretors, sometimes chosen, &c. term'd *Proconsuls* and *Propretors*, at the end of their Year; and as such, had no Power to take the *Auspicia*.

lin. 1.) 'Tis variously conjectur'd what sort of Divinations These should be. A Probable Opinion is, that they were those *Auspicia* that us'd to be taken from the Points of their Military Ensigns; It being their Custom, upon Encamping, to stick These in the Ground, and to divine good or bad luck from them, according as they came easily or hardly out of it again.] no *Southsayers* are Conven'd [no Men are call'd] and so, &c. (lin. 2, 3.) 'tis not unlikely (says *Turnebus*) but that these were the *Viri*, quibus *Nomina Boni Ominis* fuere, who were wont to be of great account in their Armies; the Romans commonly terming such *Primicerii*.] do usually give the Onset, as soon as ever they have plac'd the *Auspicia* [do usually begin to wage War, when, (together with their higher Offices of Magistracy;) they have quitted the Right of taking the *Auspicia*] Of which sort were the *Proconsuls*, and *Propretors*, who, tho' they us'd to be Commission'd to wage War, yet had they no longer authority to take the *Auspicia*, the time of their Consulship or Pretorship, (Offices that had power to *Auspicate*,) once expir'd.] (lin. 7, 8, 9.)—divers Prophecies of the *Sibyls*, &c. (lin. 22.) As to the Theology of these same *Sibyls*, *Lactantius* says they preach'd up One God. Which appears also, by their Verses; a few whereof (out of *Theophylus* to *Autolycus*) follow. viz.

Some Verses of the *Sibyls*; as a Taste of their Theology.

Ἀνθρώποι θνητοί, καὶ σάρκανοι, ὅθεν ἔσονται,
Πῶς ταχέως ὑψώσιν; βίη τέλει καὶ ἐσπερώντες;
Οὐ γὰρ ἔμελλ', ὅτι ποσειδάων θεός, ἢ ἐπίσκοπος
ὑμῶν,

Ἰϋλιν

Ἰδὼν γνῶσιν, πανεποπλιν, μάστιγα πάν-
των,

Πανπετόφον κτίσιν, ὅστις γλυκὺ πνεῦμα ἐν
ᾧ πασι

Κάτθετο, χ' ἡ γητῆρα βροτῶν πάντων ἐποίησιν·

Εἰς Θεός, ὃς μόνος ἀρκεῖ ὑσμίνεσθαι, ἀ-
γένηται,

Παντοκράτωρ, ἀόρατος, ὁρῶν μόνος αὐτίς
ᾧ πάντα,

Αὐτὸς δ' ὃ βλέπεται θνητῆς ὑπὸ σάρκος
ἀπόσιν, &c.

Ye Mortal, Carnal Men, of no *Existence*,
How, soon Lift up, ne'er looking t' th' end
of Life ?

You Fear not, Tremble **not** at God your
* *Bishop*,

* i.e. *Inspector*.

Who Notes on High, sees, and of All's a
Witness ;

That *Cherishing Builder*, who 'infus'd's sweet
Spirit

Int' All, making't the *Guide* of e'ry Man ;

That One God, Supreme Ruler, not † In-
gender'd,

† i.e. not *Cre-
ated*.

Omnipotent, Invisible, Viewing All things,
Himself yet ne'er beheld by any *Flesh*, &c.

— in proof [*Confirmation*] of these, &c.

(lin. 24.) ——— by matter of *Fact* [*the*
Event] it self, &c. (lin. 28.) — sought

to have them chosen again [*went about ha-
ving them elected the second time,*] &c.

(lin. 32.) *It was a Custom in Rome,* (says

The Consul &c.

Rofinus,) to have the Consuls, and other

Chosen in two

Great Officers, chosen in two several Comitia,

several Assem-

(or Assemblies) the Centuriata, and the

blies.

Primus Rogator who.

pag. 79.

Two sorts of Rogators, in the Roman Assemblies.

The Manner of the Roman Auspicia, before the Holding of their Comitia, or Assemblies.

Curiata — the Chief Rogator, &c. (lin. 34.) i. e. he that deliver'd the Suffrage of the Pre-rogative Century, which all the other still concurr'd with for the most part :] — went on with [finish'd] the Assembly, &c. (pag. 79. lin. 1.) — as a matter of Religion. [i. e. had rais'd in the people a Religious Apprehension, lest the Consuls should not have been duly Elected,] &c. (lin. 4.) — he was no due (Rogator Comitiorum) Speaker of the Assembly [he had not Legally (duely) Indicted the Assembly,] &c. (lin. 12.) They had two sorts of Rogators in their Assemblies (we see ;) of the First, as many, as there were Centuries ; Of the Other, only One, and he some or other of the Greater Magistrates, who held the Assemblies, and had authority to preside over them. He had the Name of Rogator Comitiorum, (quia Rogaret) from Asking the People in General, before he sent them to their Suffrages ; the Common Beginning of all Action with the People, being Velitis, Jubeatis, Quirites.] — was not duly qualify'd, [did not hold it Rightly,] who, &c. (lin. 15.) — he found he had committed a fault, &c. [remember'd he had taken his Tent, in Scipio's Gardens Wrong ; [i. e. without Auspiciating ;] in that, [because,] when he had afterward enter'd the Pomarium, to Hold a Senate, as he pass'd, &c. he forgot to Auspicate, &c. (from lin. 29. to lin. 35.)

That this ancient Superstition of the Romans may be somewhat more Intelligible ; I say, that, after the Auspicia had been Taken, and the Sacra perform'd for the First Time ; the

the Magistrate, about to hold the Comitia, went forth of the City, and Took his Tent or Tabernacle, wherein to take afresh the Auspicia whereby the Former might be Confirm'd. Now, the Taking of this same Tabernacle was held to be Faulty, if, before he pass'd over the Pomœrium, he either consulted not the Auspicia at all, or they prov'd to be Adverse: And, so very much was Imputed to these Auspicia of Taking the Tabernacle; that, if there happen'd to be any Error at all in this matter, the whole Action was judg'd to be Faulty, and Inauspicious. But if, before the Auspicia were quite finish'd, any occasion chanc'd to call back the Magistrate into the City, the Auspiciu[m] was to be begun anew, in the very Passage over the Pomœrium, when he return'd to take the Tabernacle afresh; (not that which he had taken before, but a New one, (as Plutarch in Marcello expressly avers,) whereby he was again to Observe from the Sky.) So that, when Tiberius Gracchus, the Auspicia not yet Perfected, was call'd back into the City, to Hold a Senate, and remember'd not to Auspicate, as thorough the Pomœrium, he went forth of the City again, to Take Another Tabernacle, the whole Creation of the Consuls, even by This one Error, became Inauspicious, and Void.

the Consuls were not duly elected [there pag. 80. was a Fault in the Election,] (pag. 80. lin. 1.) — that so the Election might be made Void, [the Senate Decreed, that the Consuls should abdicate themselves from the Office,] which was done accordingly. [and, the Consuls did Quit it accordingly.]

what, &c. (lin. 4, &c.) — mistake [be mistaken, in Expounding] them, &c. (lin. 29.)

pag. 81.

Stones, and [Gapings, or] sodain, &c. (pag. 81. lin. 18.) — Blazing Stars in the Firmament, [Meteors in the Air,] and those [Blazing Stars] which, &c. (l. 22.) — *P. Africanus* [Minor] another, &c. (lin. 30.) — Conversion, [Circular Motion] of, &c. (lin. ult.)

pag. 82.

any way prejudic'd, [made any Alteration in,] he, &c. (pag. 82. lin. 16.)

pag. 84.
All Philosophers, down from Trismegistus, of Opinion, that Human Souls proceeded from, and were Particles of the Soul of the World.

Whence, [scil. but, from the Divine Mind] had Man, &c. (pag. 84. lin. 2.) This Error reign'd in all Schools and Academies, down from Trismegistus even to the Dawn of Christianity: For He, (in Cap. 10.) delivers, that $\pi\acute{o}\mu\acute{\iota}\alpha\varsigma\ \psi\upsilon\chi\acute{\alpha}\varsigma\ \tau\acute{\epsilon}\ \pi\alpha\upsilon\tau\acute{o}\varsigma,\ \pi\acute{\alpha}\sigma\alpha\iota\ \alpha\iota\ \psi\upsilon\chi\acute{\alpha}\iota\ \epsilon\iota\sigma\iota\nu$, from the One Soul of the Universe, do All Souls exist. Adding, $\delta\ \gamma\acute{\upsilon}\varsigma\ \epsilon\kappa\ \epsilon\sigma\tau\iota\nu\ \epsilon\pi\iota\tau\epsilon\lambda\mu\eta\nu\acute{\iota}\theta\ \epsilon\iota\sigma\acute{o}\tau\epsilon\lambda\theta\ \tau\acute{\epsilon}\ \delta\epsilon\acute{\iota}\varsigma,\ \alpha\lambda\lambda'\ \acute{\omega}\sigma\pi\epsilon\rho\ \epsilon\ \pi\lambda\omicron\upsilon\iota\nu\theta\ ,\ \kappa\alpha\delta\acute{\alpha}\sigma\tau\epsilon\rho\ \tau\acute{o}\ \tau\acute{\epsilon}\ \eta\lambda\acute{\iota}\nu\theta\acute{\omega}\varsigma$, the Mind is not rent from the Essence of God, but as it were diffus'd, even as the Light of the Sun. Whence Epictetus, (One for All the Stoiques,) took occasion to say, that $\alpha\iota\ \psi\upsilon\chi\acute{\alpha}\iota\ \mu\eta\delta\acute{\iota}\ \epsilon\iota\sigma\iota\nu\ \epsilon\nu\delta\epsilon\sigma\tau\eta\delta\acute{\iota}\alpha\iota,\ \kappa\acute{\iota}\ \sigma\omega\alpha\theta\epsilon\acute{\iota}\varsigma\ \pi\acute{\omega}\ \delta\epsilon\acute{\iota}\omega,\ \acute{\alpha}\tau\epsilon\ \acute{\alpha}\nu\tau\epsilon\ \mu\acute{o}\epsilon\iota\alpha\ \epsilon\sigma\tau\alpha\iota,\ \kappa\acute{\iota}\ \epsilon\pi\iota\sigma\tau\acute{\alpha}\sigma\mu\alpha\tau\alpha$, our Souls are so ty'd and join'd to the Deity, as existing Particles of him, and fragments after a sort plackt away. Contrary whereunto, St. Augustin (in Epist. ad Oprat. Milevit.) Writes, that the Original of the Soul lies hid without danger: Yet, Thus much; that, we are not to believe it to be a Particle of the Deity,

The Error confuted by St. Augustin.

Deity, but his *Creature*. And, He Confounds the Errour (in Cap. 2. of his *Original of the Soul*) by this *Impregnable Argument*; should the *Soul* be a *Particle* of the *Divine Mind*, either *God* would be *Mutable*; (*which is remote from the Divine Nature*;) or, the *Soul* void of all *Mutation*; and so, would neither degenerate into *Worse*, nor advance to *Better*, nor begin to have any thing in it self, or that it had not: which is plainly *False*.] — and, (in short) [*Lastly*] that, &c. (1.6.) — wherein we breath [*which we draw in breathing*] i. e. Attract by *Aspiration*,] &c. (lin. 10.) The Argumentation (*Here*) of *Chrysippus* (or, of our *Balbus*,) is *Obvious*. Man deriv'd the several *Parts* of his *Body* from the respective *Parts* of the *Universe*, therefore, his *Mind* also, from the *Mind* (or *Soul*) of the *World*.] — *Solstices* and *Winter-Seasons*, [*Summer and Winter Solstices*,] &c. (lin. 33.)

The drift of an Argument of *Balbus*.

Rolling [*Conversion*] of, &c. (Pag. 85. pag. 85. lin. 2.) — contain'd [*conserv'd*] by, &c. (lin. 8.) — and constant *Spirit* [*Soul*, or *Mind diffus'd thorough all the Parts of the World*,] &c. (lin. 9.) — *Errours* [*Blemishes*] of the, &c. (lin. 19.) — And *That*, Thus too, [*The same Zeno Argues Thus also*,] &c. (lin. 33.)

more closely [*scantly*,] &c. (pag. 86. pag. 86. lin. 2.) — a different way of proceeding [*a more Fuse way of Disputing*,] &c. (lin. 21.) — from *Nature*, [*Principles of Natural Philosophy*,] &c. (lin. 28.) — their *Proper* *Fire* alone, not [*Vital*] *Motion*, &c. (lin. 34.) *This is not the Authour of Vital Motion.* True, unless a *Soul* be also present, which may

Impart to the Ingenite Heat (as its Instrument) the Vital Power of Moving.] —

But [and then] such, &c. (lin. ult.)

pag. 87.

convenient Fervency, &c. (p. 87. l. 1.) [i. e. Every thing that has Life, is mov'd, not by a fortuitous and casual motion, but by a definite; and a certain temperate rule, and in the same Tenour.] --- which [and] so, &c. (l. 2.) — all Bodies [the Bodies of all Animals,] &c. (lin. 9.) — That Nature wherein this Heat is embody'd, has within it [this Nature of Heat (i. e. Fiery Property) has in it self] a certain, &c. (lin. 26, 27.) — take a view of [touch upon] the, &c. (lin. 33.)

things that spring out of the Earth [Seeds which the Earth conceives] and those Seeds themselves, &c. [and whatever things [i. e. Plants] the Ground contains, generated out of it, and fixt Therein, by their Roots;] do receive, &c. of Heat [i. e. of the Heat of the Earth. A Stoical error.] (pag. 88. lin. 13, &c.) — by the Contrary [by warmth,] &c. (lin. 29.)

pag. 88.

pag. 89.

in the same [in the Waters,] &c. (p. 89. lin. 12.) — every Nature, &c. [is thus extended thorough every part of the World, in as much as in It is the Power of Procreating, and Faculty of Generating; From which, both] Living Creatures, &c. (l. 27, &c.) — it is [the Fiery] Nature that, &c. (lin. 34.)

pag. 90.

void of Qualities, [Solitary,] but, &c. (pag. 90. lin. 2.) — [But now,] we see that [some] Parts, &c. (lin. 19.) — that Particular of it, [the Sky] wherein, &c. (lin. 23.) — admirable [lively,] &c. lin. 26.

(lin. 26.) — and the *Powers*, &c. [and all Vertues or Excellencies contain'd in the Divine Nature thereof [i. e. of the World,] &c. (lin. 32, 33.) — the *Heat* also of the *Universe*, [the *Skie*,] it is, &c. (lin. 34.) — lively, [active,] then, &c. (lin. 35.) — move the *Senses*, [create Sense,] then, &c. (lin. ult.)

of ours [plac'd in Sublunary Natures,] &c. pag. 91. (pag. 91. lin. 1.) continu'd [preserv'd in vigour,] &c. (lin. 2.) — agitated [caused] by, &c. (lin. 11.) — Proper, [and implanted in the Thing mov'd,] &c. (lin. 18.) — That which [what] of, &c. (lin. 19.) — the other, that [that which] is, &c. (lin. 21.) — Voluntary sort [Proper Motion,] &c. (lin. 22.) — the *Heat of the World* [the *Skie*,] &c. (lin. 26.) Plato, (in his *Plato's Ten 10th Book touching Laws*,) reckons up *Ten* sorts of Motion, *kinds of Motion*; Circuit, Local Transition, Condensation, Rarefaction, Augmentation, Decrease, Generation, Corruption, Mutation, or Alteration in another caused by another, and Mutation in it self from it self, and made in another. Which two Latter only (as proper for his Purpose) has Lucilius here mention'd. Concerning which, the Atheniensis Hospes of Plato, (in the Book before cited,) speaks Εἷς τοίνυν ἢ μὴ ἔτερον δυναμὸν κινεῖν κινήσις, ἑαυτῷ ἢ ἀδυνατῶσα αἰεὶ· μία τις ἢ δ' ἑαυτῷ τ' αἰεὶ, τὲ ἔτερον δυναμὸν, &c. There must then be One kind of Motion which can move other things, but not it self always: And, another, able to move both it self always, and other things: And a little after; ἢ δὲ Νῦν μάλιστα κινή-
d 5 σταν,

What he meant by (the two last of them) the Proper, and the External.

σταν, τίνα προκρίναι μὲν ὀρθότατα πᾶσιν ἑρρωμένεσσι τῷ τε ἔῃ, τε προκικλῶ διαφέρωντως, which chiefly, of all the *Ten Motions*, do we rightly prefer before any of the rest, as the most *Prevalent*, and *Efficacious*. Clinias Answers, in the same place; μὲν γὰρ ἀναγκη πῶ φαίναται διαφέρειν τῷ αὐτῷ δυναμένῳ κινεῖν, τὰς ὃ ἄλλαι πάσας ὑστερα, It is necessary we Affirm, that far to *Excell*, which is able to move it self; and all other to be *Inferiour* to it. And the same Hospes Atheniensis (a few Lines after), terms that Motion, whereby any thing is mov'd by it self, πρεσβυτάτῳ, κρατισήντε μετεβολῇ πασῶν, the most *Ancient*, and *Powerfull Mutation* of all. This now, is what our Stoique here produces out of Plato, in saying, that thing is more *Divine*, which, of its own accord, &c. (lin. 20.)

pag. 92.

of greater value, [more Perfect] than, &c. (pag. 92. lin. 1.) — from the Beginning [ever] a Reason, &c. (lin. 28.)

pag. 93.

at liberty, [not hinder'd] fulfills her Course [comes to Perfection,] &c. (pag. 93. lin. 1.) — That (therefore) must needs be the [Therefore must there needs be a] Fourth, &c. (lin. 14.) — the Nature of all things [i. e. that Universal Nature (the World) which contains the Perfection of all Particular Things or Natures; on which, (a Deity) in that other Causes do depend in Acting, none can be able to Impede it. The Stoiques (as I said before) Confounded God with the World, the Work with the Artificer; and imputed to the World what is only to be Attributed to God alone.] (lin. 17.) — Influence,

The Stoiques
Confounded
God with the
World.

fluence, [*preside over*] all, &c. (lin. 18.)---
indu'd with *Understanding*, &c. (lin. 20.)

It is rightly, that he concludes the power of Administration Implies
Acting from the Act it self; that is to say, Wisdom.
Wisdom and Understanding from the Ad-
ministration of Affairs: For, it is proper to
the Intelligent and Wise, to preside over the
rest. Says Aristotle (in 10. Metaph.
cap. 2.) ὁ δὲ θεὸς ἐμὴν ἡγεῖται καὶ οὐδὲν, ἀλλ'
ἐμὴν ἡγεῖται. For, a *Wise man*, is not to be
Govern'd; but, to *Govern*. And indeed, all
the Wise men of Greece (save only Thales of
Miletus) are deliver'd to have presided over
their respective Cities. (Cic. lib. 3. de Orat. 135.)

of Perfection [of that, which is so. i. e.
the World,] &c. (pag. 94. lin. 23.) — and
every thing is contain'd therein, &c. (lin.
25.) Christians comprize not God within the
Circle of the Universe, (or, the University
of Created things;) as did the Stoiques.

Absolute Nature, [says the same Chrysos- pag. 95.
pus:] But, &c. (p. 95. l. 4.) — properly

belongs to [is the Propriety of] the, &c.
(l. 7.) --- Virtue is effected [by Study and Ex-
ercise is Virtue acquir'd, even by] It; &c.
(l. 9.) --- it is Wise, &c. (l. 13.) Thô Plato attri-
buted the Epithete Wise only to God: Yet the

Presumptuous Stoiques absolutely joyn'd the The Stoiques
Wise-man and the Deity together; Such a one Confounded the
with Them, being another God.] --- of a Con- Wise Man, and
trary Nature,] &c. [of any other than an Ethe- the Deity.

rial Substance] (l. 19, &c.) This (the Etheri-
al Substance, and Divinity of the Stars)
was (heretofore) the Theology of Pythago-
ras, Plato, the Persians, and of all the East;
the Peripateticks deny'd it, and constituted them

The Peripate-
tiques made up
the Stars out of
a kind of Fifth
out Element.

pag. 96.

out of a kind of Fifth Incorruptible Essence.

Kind, to [grow, and] come, &c. (p. 96. l. 25.)

Humours [Vapours, and Exhalations]

pag. 97.

of, &c. (pag. 97. lin. 23.) ---- cannot be

expressive of [Now, Nature cannot be the

Cause of the so Constant Order, and Stability

of the Stars : in that, it (the Constancy of

the same Stars) is perfectly Rational,] &c.

(l. 33, &c.) Which the Stoiques also understood

Nature to be ; so that, (here) (perhaps) he

speaks according to the Sense of the Vulgar,

or of the Epicureans, who thought Otherwise ;

and that she was only a certain Blind, and

Necessary Power.] ----

against Nature, [i.e. contrary to the Nature

of all other things ; in that They (the Stars)

are neither mov'd Upward, nor Downward,

but in a Round,] &c. (pag. 98. lin. 15.)

pag. 98.

And (Here) you have the First Branch of

the Dispute, Explain'd.

A Synopsis of
the Second
Branch of the
Stoique's Dis-
pute.

BY way of Synopsis of the Second Branch

of the Stoical Disputation, (wherein Balbus

Discourses who, and what the Gods are,) let

me say ; that, altho it was held for certain,

both by the Epicureans, and the Stoiques,

that Gods there are ; and, that a Notion of the

Deity is impress'd in the Minds of Mortals, by

Nature her self : Yet, there were (nevertheless).

two things (chiefly) in Controversie between

them, with relation to the same Gods ; I mean

their Form, and their Action. For the Epi-

cureans (as Velleius taught in the First Book)

phantis'd the Deities to be of Human Figure ;

the Stoiques, of a Round : Moreover, These

would have them to be altogether Unemployed,

and neither to take Care of ought in the least,

nor

nor to be any way Beneficial to Men, for fear of Labour; the Other, (contrariwise,) ascrib'd Action, and Providence, (This Profitable, (also,) without Toil,) to their Divinities. So that, if we except but the Excursions, (as noted in the Contents,) this whole Branch may seem to be divided into these two (as it were) precipuous Members, the Figure, and the Action of the Gods. Now, in regard the Action of the Deities is Usefull and Beneficent; it is conveniently enough that Profitable and Beneficial Gods are here brought in; some from Men, and some again, from other Natural Things. Whence, a Twofold Theology arises; the One, Civil; Honouring Famous Men, and their Vertues with Divinity, and Altars; the Other, Natural; advancing into the Number of the Gods all Natural things that were of any Extraordinary Use, and Vertue. This same Theology (likewise) is often term'd Mythology, in that it is wholly wrapt up in Fable. In the Conclusion of the Branch, is subjoyn'd a kind of short Appendix, touching the Divine Worship. Now, as for the Contents of it;

PART II. SECT. II. FROM *lin. 31. of pag. 98.* The Contents of to *lin. 18. of pag. 99* Balbus proposes the Question each Section of intended to be discuss'd in this Second Branch; as the Second also, the Difficulty thereof: And, reflects upon Branch of the the Epicureans by the way, tho' he omits their Second Part of. Error, in that he had noted it before. Then, he this Second makes good his passage to the Figure he means to Book. assign to his Deity, (that is, a Round one, pursuant to the Placit of the Stoiques,) by Concluding First, that the World is Animated, and also; a God. THENCE, to *lin. 5. of pag. 100.* He reprehends the Scoff of Epicurus, and employs the Tenor of the same Philosopher in Confirmation of the Divinity of the Universe. THENCE, to *lin. 30. of the same page.*

page. Having done what he can to prove the *World* to be a *God*; he may have the like Privilege further to infer the *Figure* of the same to be the *Form* of the *Deity*. Therefore shews he it (Here) to be *Worthy* of the *Godhead*, that is to say, the most *Beautiful* of all *Figures*. THENCE, to *lin.* 23. of *pag.* 101. Another Commendation of the *Sphere* is deriv'd from *Necessity*; inasmuch as in any other *Figure* such an *Equality* of *Motion*, and *Constancy* of *Order*, were never to be preserv'd: But, in the mean time, not abstaining from some *Gentle Touches* upon the *Epicureans*, and (particularly,) their *Author*, who, had he but consider'd the *Sky*, must needs, from their very *Conversion*, have concluded upon the *Round Figure* of the *World*, and of the *Stars*. THENCE, to *lin.* 10. of *pag.* 102. An Occasion (Here) offering, he *Digresses*, to Describe the *Motion* of the *Planets*; beginning with the *Sun*. THENCE, to *lin.* 28. of the same page. Next to the *Sun*, he sets forth the various *Courses*, *Forms*, (or *Phases*,) *Sites*, and *Effects* of the *Moon*. THENCE, to *lin.* 17. of *pag.* 103. He considers *Generally*, and admires the *Motions* of the *Other Five Planets*. THENCE, to *lin.* 33. of the same page. He descends particularly to the *Courses* of each of the remaining *Planets*; of *Saturn*, *First*; Then, of *Jupiter*. THENCE, to *lin.* 20. of *pag.* 104. The *Courses* of *Mars*, *Mercury*, and *Venus* are Describ'd. THENCE, to *lin.* 9. of *pag.* 105. From the *Constant* and *Convenient Motion* of the *Planets*, he concludes them to be not only indu'd with *Understanding*, but to be *Divinities* also. Upon the same Consideration, ascribes he *Prudence* and *Intelligence* to the *Fixt Stars* likewise; denies them to be mov'd together with the *Sky*, (or *Heaven*;) and will have them to be *separate* and *apart* from all *Earthial Conjunction*. THENCE, to *lin.* 29. of the same page. To the *Fixt Stars*, (in like manner as to the *Wandering*,) does he *Arrogate* a *Divine Mind*, together with the *Consequences* of it; and removes *Objections*. THENCE, to *lin.* 12. of *pag.* 106. To strengthen his Assertion (hitherto) of a *Divine Mind's* being in the *Whole World*, he produces *Zeno's Definition* of *Nature*; who makes it
to

to be indu'd not only with a *Mind*, but with *Art* 100. THENCE, to *lin. ult.* of the same page. Over and above an *Artificial Mind* does he (upon Zeno's Authority likewise) attribute a *Providence* to the *World*, with whatever he imagines to be an *Apperience* thereof. THENCE, to *l. 22* of *p. 107*. Here, he makes a short *Recapitulation* of what he had hitherto deliver'd, in this *Second Branch* of the *Disputation*; Wherefrom may be in a sort collected what the *Quality* (the *Question* in Proposition) of the *Divine Nature* is; *Viz.* such, as *acts* something, and *That*, without any *Labour* too: And, *why* This, he shews by a *Reason* out of the *Porch*; at the same time Refelling *Epicurus*, who thought *Otherwise*. THENCE, to *lin. 13.* of *pag. 108*. He conveniently introduces, (as on the *Opposition*, to *Epicurm's Idle and Unactive Deities*,) a number of a sort of *Profitable and Beneficent Gods*, Consecrated by the *Judgment*, and *Religion* of the *Wise men* amongst the *Greeks*, and *Romans*. THENCE, to *lin. 21.* of *pag. 109*. He proceeds, from *Things*, to *Persons*; and Rehearses *Beneficent Men* accounted for *Gods*. THENCE, to *lin. 6.* of *pag. 110*. Being about to set upon an *Explanation* of *Natural Theology*, wrapt up in *Fables*; he takes his *Beginning* from *Cælum*. THENCE, to *lin. 21.* of the same page. Who *Saturn* is: Whence, his Name; according to both *Greeks*, and *Latins*: The *Intent* of the *Fables* of his *Devouring* his *Children*, and being *Bound* by *Jupiter*. THENCE, to *lin. 17.* of *pag. 111*. The *Explication* of the Name, (and *Sirnames*) of *Jupiter*. Illustrated by the *Authority* of *Wise Men*. THENCE, to *lin. 22.* of *pag. 112*. The *Mythology* of *Cælum* (*Heaven*, the *Skie*,) is follow'd by *That* of the *Air*, *Water*, *Earth*, under the *Appellations* of *Juno*, *Neptune*, *Dia*, *Proserpina*, and *Ceres*: He (also,) by the way, shewing the *Etymology* of these same Names, They being expressive of the *Virtue* and *Power* of each respective *Deity*. THENCE, to *lin. 20.* of *pag. 113*. The *Mythology* of *Mars*, *Minerva*, *Janus*, *Vesta*, and, of the *Dii Penates*; as also, the *Original* of these *Appellations* noted. THENCE, to *lin. 27.* of *pag. 114*. Whence proceeded the Name of *Apollo* and *Sol*, Di-

ana and *Luna*, of *Menses*, and of *Venus*: Why *Lucina* (or *Luna*, the *Moon*) was Phanſi'd to be preſent at *Nativities*. THENCE, to *lin. 20.* of *p. 115.* He lays open the *Spring* of the whole *Superſtition*, (ſo *Unworthy* of the *Gods*, in his *Opinion*,) which is, the *Faſe Divinity* aſcrib'd to *Natural things* under a kind of *Human Form*: Whence it came, that in a manner all the *Vices* of *Human Frailty* were imputed to the *Deities* in like ſort as to *Men*. A *Madneſs* that *Balbus* utterly diſapproves of. THENCE, to (the *End*, or to) *lin. 18.* of *pag. 116.* Having in the *Former Section* repudiated *Vain Deities*; He, in *This*, *Advances One*, and a *True God*, worthy of all *Worſhip*, and *Adoration*. He ſhewing (opportunely) of what ſort this ſame *Worſhip* ought to be; that is to ſay, *Remote* from *Superſtition*. And Thus he puts an *End* to the *Second Branch* of the *Diſpute*.

pag. 98.
Amendments,
Illustrations,
&c. of the Se-
cond Branch of
the Stoical
Diſputation.

pag. 99.

pag. 100.

Solids, and
Planes, what.

pag. 101.

What kind of *Nature* they are of [who are *Gods*, and What they are,] &c. (*p. 98. lin. 32.*) ---- from the *Appearances* of things to our *Eyes*, [from the *Custom* of the *Eyes*, which continually behold the *Deities* repreſented under *Human Form*,] &c. (*lin. ult.*) of it [ſcil. of the *Opinion* of the *Divinity* of the *World*,] &c. (*pag. 99. lin. 24.*) ---- Proves as much [Proves it,] &c. (*lin. 25.*) forbear [making a ſhew;] bewraying the [there is a] great, &c. (*p. 100. l. 6.*) --- reſpective *Parts* [Semi-diameters] *Equal*, &c. (*lin. 27.*) ---- the *Extreme* [the *Circumference*,] &c. (*lin. 28.*) ---- That: [the *Middle*] &c. (*lin. 29.*) In *Solids* there is *Length*, *Bredth*, and *Depth*; in *Planes*, only *Length*, and *Bredth*.

what is *Beſt*, by the *Palate* [but, while he is ſtudying what is moſt *Gratefull* to the *Taſte*, he, &c. the *Palate* of *Heaven*,] &c. (*pag. 101. lin. 11, &c.*) ---- by *Immutable Spaces*:

Spaces [by *Wayes* which they never change,] &c. (lin. 15.) — their Motion any other way [*i.e.* either *Ascending Higher*, or *Descending Lower*,] &c. (lin. 16.) — from [the *Conversion of*] both, &c. (lin. 19.) — same [*Earth*; &c.] *i.e.* when it has sent forth, &c. it leaves the same *Earth Darken'd* sometimes in *One Part* of the *Hemisphere*, sometimes in *Another*,] &c. (lin. 26, &c.) — of it [of the *Earth*] interposing [*obstructing*, and *Interposing* between the *Sun* and *Us*,] &c. (lin. 30.) — equal to those of *Day* [*i.e.* because they recover in *Winter* what they lose in *Summer*,] &c. (lin. 31.) — moderate approaches [tho' the *Sun* *alwaies* moves *Swiftly*; yet, it neither comes to, nor departs from *Our Zenith*, but *Leisurely*, and (*as it were*,) by degrees,] &c. (lin. 32.) — the Proportions of [*i.e.* the *Leisurely Approaches* and *Retreats* of the same *Sun*, do constitute a certain Measure or Temperament (*as it were*) of *Heat* and *Cold*,] &c. (lin. 33.) — of it [of the *Orbs of the Sun*, *i.e.* the *Circles* where it runs,] in 365 Defects of the *Orbs* [365 Days] — a fourth part of a *Day* [*i.e.* of a *Natural Day*, 6 Hours; which six hours, in every *Fifth Year*, make up the *Dies Intercalaris*, and, the *Year* this same *Dies Intercalaris* happens in, is usually term'd *Bis-Sextile*, or *Leap-Year*,] &c. (l. 35, 36.)

bending. (*Inflexens*,) &c. (pag. 102. lin. 2.) This is a Significant Word; because, the *Sun* finishes his Course thorough the *Oblique Zodiack*; and makes our *Summers*, when he comes to the *North*, and our *Win-*
ters,

Night, how occasion'd.

In what Sense the *Sun* is said to move *Swifter*, or *Slower*.

The Occasion of the *Bis-Sextile* or *Leap-year*

pag. 102. Summer and Winter how effected by the *Sun*.

The PREFACE,

ters, when he retreats to the South, even as far as the Tropick of Capricorn: Ours, I say; for, (contrariwise) he causes the Summers of the Southern Line, which is Opposite to Us, when he approaches to the Tropick of Capricorn, and the Winters, in That of Cancer.] — Mutations of Seasons, [i. e. not the Solstices, and Equinoxes; but, Spring, Summer, Autumn, and Winter;] are [doe,] &c. (lin. 8.) — deriv'd [proceed,] &c. (lin. 10.) — Dimmest light, when she comes nearest to it, &c. (lin. 13, &c.) [That Rule, the Nearer any thing is to its Agent, the more Vertue it receives from it, (e. g. the Closer we are to Fire, the more it Heats us,) holds not Good in the Communication of Light: For, this is more largely diffus'd into things that are Opposite, and at a distance from it, than that are near it: And, Hence it is, that the Moon, when she is near the Sun, receives the least Light, in that Then she is within the very Confine of the Sun; and in no wise over against, and Opposite to it: But, when she turns the furthest Off from the Sun, then she is illustrated by him with the most Light of all, because, in that Site and Position, she is directly and diametrically (as I may say) on the Adverse to the Sun.] Form or Figure, &c. (lin. 16.) As to the several Phases (as they are usually term'd) of the Waxing, and Waining Moon;) the First Day, (or, in the New Moon,) (when it is in Conjunction with the Sun,) it has none (is not seen) at all; the Fourth, it appears hook'd or horned; the Seventh, One exact half of it
is

Why the Moon shines not, when in Conjunction with the Sun; and brightest of all, when furthest off from him.

The several Phases of the Waxing, and Waining Moon.

is Light, the Other, Dark; the Eleventh, it is Gibbous (or Crookt) on both sides; on the Fifteenth, it is Fill'd, (vulgarly Full Moon :) On the Nineteenth, it decreases, and appears Gibbous on both sides again; the two and twentieth, it is again Half'd; the six and twentieth, Horn'd; And, on the Thirtieth, it disappears; being again in Conjunction with the Sun. And, that none may be surpriz'd at hearing of the Thirtieth day of the Course of the Moon; and object, that the Periodical Motion thereof is finish'd in a few hours more than seven and twenty days: I add, that tho' indeed the Moon do return to the same point from whence she had departed within this last Number of Days, yet, in that she finds not the Sun in the same Step she had left him in, (for he, in the mean time, has advanc'd a little on,) there are two days more spent, before she be again joyn'd with him: Therefore is the Distance of time betwixt one Conjunction and another, or, that Course of the Moon usually term'd Synodical, almost thirty days; in which compass, the Synodical Motion of the Moon is perfected. Moreover, it is not only on the days I have mention'd, but every day; even each hour, and moment, that the Moon is Chang'd.]--- Site and Region [*i. e.* her Latitude, or her Deflexion from the *Ecliptick* either toward the North, or the South,] &c. (lin. 19.)--- Winter Solstice, &c. (lin. 23.) [because, she, (in her Monthly Course, as well as the Sun in his Annual,) has ~~the~~ that Astrologers name Tropicks; which, when she comes to, she is said to stand, in that, Now, she

How the Moon may be said to have her Solstices, as well goes as the Sun.

goes no further. Thus, has the Moon her Bounds (as it were) and Stations, which she is not to exceed; that is to say, certain Points in the Heaven, beyond which she advances not either toward the North, or South; and yet, these are not the same with those of the Sun, nor yet so fixt as they; for, sometimes she is carried some degrees Beyond her Tropick, at Others, stopt short of it.]--- that which is chiefly [This (i.e. their preserving their Motions fixt and certain, is so much the more wonderfull, &c. in] that, &c. (lin. 35, 36.)

In what Sense
the Planets
may be said to
move swifter or
slower.

Abſcond, Appear, [i. e. when (as we ſpoke before of the Moon) they are joyn'd with the Sun, in Synodo, and, when they turn aſide, from it,] &c. (pag. 103. lin. 1.) — go away [ſcil. from the Sun,] &c. (l. 2.) — mov'd ſwifter, &c. (l. 4.) [All do agree, that the Planets are in very deed at all times mov'd with an equal ſwiftneſs; but, yet, that, by reaſon of the Eccentricity of their Circles, which have a Centre divers from the Centre of the Zodiac, they, in Unequal Spaces, run over the Equal Quadrants of the ſame Zodiac: Whence it happens, that they ſeem as if they were mov'd ſometimes ſwifter, otherwhiles ſlower, &c. (Which Gemînus (in cap. 1. Iſagoges) clearly proves of the Sun.) So that, unleſs this Paſſage of Balbus's be underſtood in a mild Senſe, (as here ſpoken of,) it is in no wiſe True.] — is much diſputed, &c. (lin. 15.) [Achilles Tatiſ (in Iſagoge, cap. 18.) ſays, the ſpace of 350635. But, in very deed, ſo long it is, that 'tis hard to determine it preciſely. The Great Year that Cenſo-

The Great Year
of Philoſophers.

Censorinus, (*in lib. 2. of Petavius de Doct. Temp.*) avers to have been Instituted by Democritus, consisting of 82 years, is quite Different from This] — and, [of all the Planets,] is, &c. (lin. 18.) — compleats its period [*i. e.* returns again to the same Sign of the Zodiac: This being altogether diverse from what Astrologers term returning from Point to Point, or, to the same Site wherein all the Stars were, when they first began to be mov'd:] — working a great deal, [by which (*I think*) is only understood the so Constant Varieties of its Course, and Light; for, there is nothing else to be commended in it, being held to be a Noxious and Fatal Planet.] — fulfills [courses] the same Orb of the Twelve Signs, &c. (lin. 20, 21.) [That is to say, the Zodiac; or, that Celestial Circle divided into twelve Parts, and distinguish'd with the like number of Signs, at the pleasure of Astronomers. Moreover, tho' not Jupiter only, but all the Planets, move in the same Orb or Zodiac; yet are they not carried about in one and the same Line thereof; for, (as Achilles Tattius (cap. 23.) admonishes,) the Zodiac has Latitude; a thing not allow'd to any of the other Circles of the Sphere.

Democritus's different from it.

To finish a Period; and return from point to point, what.

Saturn, a Noxious Planet.

The Zodiac what.

below This, &c. (pag. 104. lin. 2.) [not immediately, or next below it; for, the place betwixt Mars and Mercury is usually attributed to the Sun. As to the Order of the Celestial Spheres, Clavius (upon de Sacro Bosco's Sphere) may be consulted.] — with These [*i. e.* with Reason, Understanding,] &c. (lin. 26.) — neither have, &c. [are neither mov'd along with the Sky,] &c. (lin.

pag. 104. The place of Sol in the Zodiac.

(lin. 33.) — for lack of *Natural Knowledge* [*thorough Ignorance of Natural Philosophy,*] &c. (lin. 35.) such a *Nature* [*a Substance so Firm*] as, &c. (lin. ult.)

pag. 105.

force about [*along with*] the, &c. (pag. 105. lin. 2.) — indu'd with a suffusion of *Heat* in the Temper of it [*of a moderate Heat,*] &c. (lin. 3, 4.) — without any *Sense* [*any Mind*] at all, &c. (lin. 14.)

Christians hold
not the Stars
to be Deities.

Yet, Christians impute not Divinity to the Stars themselves, but only to the Authour, Preserver and Governour of Them, and all other things] — have their Course nearer [*wander about*] the, &c. (lin. 21.) — so that, I cannot do better, [*i. e. since I have thus strongly prov'd the Great Soul of the Universe, (as taught by Zeno,) I can hardly be mistaken, if I follow the same Zeno, in these other things also,*] &c. (l. 29, &c.) — Luckiest [*First, Chief*] of, &c. (l. 31.) — Nature, &c. (lin. 4.) [*This Nature the Stoiques accounted upon as a Deity: And, in Plutarch and Stobæus, they Define their Deity (much what after the same manner with Nature, here,) to be πῦρ τεκνινδν, ὃδῳ βα-
διον ὅτι γένεσι or, (as Athenagoras and Others reade it,) ἐπὶ γένεσις τοῦ κόσμου, ἐμπεριληπὸς πάντας τοὺς περιματτοὺς λό-
γους, καθ' ἃς ἔχεται καὶ εἰσαριθμῶν ζῆνται;* A Mechanical or Artificial Fire, proceeding by a Way [*i. e. by Reason, Counsel*] in the Generation or, (*if you had rather,*) to the Generations of the World, containing within it self all Seminal Reasons (*i. e. Causes*) by which every thing comes to Be, according to Fate.] — methodically [*i. e. by Counsel,*

The Stoiques
in a manner
Confounded
Nature with
the Deity.

Their Definiti-
on of God.

and

and a certain way of *acting*, that leads to the end propounded,] &c. (lin. ult.)

Consonant to Art [*By art, he means not (here) Created, and Human, but Divine; not having Nature for its Foundation, but making Nature her self; not the Imitatour of Nature, but the Authour of her,*] &c.

Divine Art.

(pag. 106. lin. 2.) — not Artificial only, but, a Compleat Artist [*i. e. not only indu'd with Art, but absolutely the First Authour, and the very Sovereign of all Art; and a prudent provider of all things [Profitable and Commodious,*] &c. (lin. 15, &c.) — support [*Conservation*] from, &c. (lin. 20.) — term'd [*either Prudence, or Providence; for, in Greek, it is nam'd $\alpha\epsilon\gamma\upsilon\omicron\iota\alpha$,*] &c. (l. 28, 29.) — persevere [*subsist,*] &c. (l. 32.)

pag. 106.

nor yet effect [*but, such as are still Acting, tho' without any the least Toil,*] &c. (pag. 107. lin. 5, 6.) — Thus [*i. e. because Corn was Invented by Ceres, the Daughter of Saturn and Ops, King and Queen of Italy (as Reported,) and Wine by Liber (or Bacchus, the Son of Semele Daughter of Cadmus King of Thebes,*] &c. (lin. 35.)

pag. 107.

Ceres and Bacchus who.

Whence [*i. e. from which Metonimical Figure of Speech*] That of Terence [*in his Comedy entituled the Eunuch,*] &c. (pag. 108. lin. 1.) — dedicated [*reduc'd into the number of Deities*] in the Capitol [*a very High Hill of Rome,*] &c. (l. 8.) — the Latter [*of Later Days*] by Marcus *Æmilius Scaurus*; for [*but*] Faith, &c. (l. 9, 10.) who, *Regulus (or Calatinus,) and Q. Maximus, were Roman Consuls,*] &c. (l. 9.) — in the War with the Lombards, [*in the Ligurian War,*] been, &c. (l. 13, 14.) —

pag. 108.

Scaurus, Regulus, &c. Roman Consuls.

And

And so for [*what need I speak of the Temples of Health,*] &c. (lin. 15.) — the *Efficacy* [*the Vertue being so Great, that they could not be Govern'd but by a God,*] therefore, &c. (lin. 16, &c.) — Upon the same score are the *Appellations* [*amongst which sort of Deities, are the Names*] of, &c. (l. 20.) — Unnatural [*i. e. things that Nature Instituted according to Right Reason covers not,*] &c. (lin. 25.) — their [*Extraordinary Beneficialness,*] were, &c. (lin. 29.) Now, as to *These same Temples*; Livy, Pomponius Lærus, Lilius Giralduus, Rosinus, and (*more particularly*) Marcianus (*who have expressly treated of Antiquities,*) may be Consulted.

Where an Account may be had of the Roman Deities, and Temples.

pag. 109.

This was the Case of [*i. e. In Consideration of their Benefits, were* Hercules, Castor and Pollux, &c. taken up into Heaven, &c.] of [*as also*] Liber, &c. (pag. 109. lin. 4, &c.) — the *Mysteries* [*Books of Church-Ceremonies,*] &c. (lin. 11.) — Liber and Libera [*i. e. Apollo and Diana, or Sol, and Luna,*] &c. (lin. 14.) — not in Libera [*for, they term'd Sol, Liber; but, not Luna, Libera.* I am not fully satisfi'd with this *Explanation* my self; only I see not what more tolerable one to assign the *Passage,*] &c. (lin. 15.) — persevere [*Remain after Death*] and, &c. (lin. 19.) — for that they are the *Best*, &c. [*i. e. in regard both of their Excellency* [*Benefits,*] and of their *Eternity*, &c. (lin. 21.) [*The Romans term'd these sort of Gods, Indigetes; the Greeks, ἡμίθεοι καὶ ἑνῆτεα Semidii Curetes. Moreover, Cicero (in Lib. 2. de Legibus,) distributes the Deities into Three Classes, viz.*

(Stars,

How the Greeks and Romans, term'd their Demi-gods.

Stars; Things, Piety, Verrue,) &c. that had ^{Tully's three} ^{Ranks of Dei-} ^{ties.} *advanc'd Men into Heaven; and Men, (Hercules, Liber, &c.) who had deserv'd well of Mankind. And then, for the Immortality of the Soul; the Stoiques were much Divided about it: Cleanthes phansy'd the Souls of all men to Remain till the Conflagration; but, Chrysippus, only those of the wise. Whereas Christians are of a Stedfast Belief, that the Souls both of the Bad and the Good, after Death abide for ever, These to Perpetual Joy, the Other to Eternal Torment.* — Upon another Consideration, and That a Physical one too, [From the Consideration of Natural Things] has, &c. (lin. 22.) — Involv'd Mankind in [fill'd Mens Minds with] the, &c. (lin. 26.) — Philosophical Reason [Sense,] pleasant, &c. (l. 25.)

contains [Rules, Defines, Bounds] the, ^{pag. 110.} &c. (pag. 110. lin. 7.) — which is as much as to say [which same *negv* signifies a space of Time,] &c. (lin. 11, 12.) As to the Fables of Saturn, and of his Father Coelus, (or Coelum,) Natalis Comes has diligently ^{The Fables of Saturn, &c. where handled.} pers'd (in Lib. 2. Mythol.) and Lactantius exploded them (in Lib. 1. of his False Religion) — in Adversity we call him, [whom, in Change of Inflexion, (for, the Word Jupiter makes Jovis in the Genitive Case, contrary to the General Rule,) we name Jove,] &c. (lin. 23.) — as above [as I said before] Expresses, [Names,] saying, [Thus,] Behold, &c. (lin. 32, 33.)

more Clearly [plainly, *sup.* does he express Heaven] in, &c. (pag. 111. lin. 1.) ^{pag. 111.}

* i. e. *Undeify*. *A Person for whose Service I le * Abjure*
Some Slave or This † same, what e'er it be, Whence Light's
 other, (per-
 haps,) intro-
 duc'd by Enni-
 us, says *This*. + *The Skie, or Heaven*; (i. e. *Jupiter*, according
 to the *Stoiques*;) which no wonder if a *Slave* knew not how to
 Call; since, only the *Learned* know what it is. || And by the
 benefit of which, all things come to be seen.

(lin. 3. *ἔτε*.) — It is *Him* also, *ἔτε*. [i. e. it
 appears, by the Discipline of the *Augurs*, and
 their way of *Speaking*, that, by the Name
 of *Jupiter, Heaven*, (or the *Skie*) is usual-
 ly understood,] &c. (lin. 7.) — Untem-
 per'd [and Immense,] &c. (lin. 13.) —
 Honour'd with the Appellation [*Consecra-*
ted under the Name] of, *ἔτε*. (lin. 20.) —
 it was suppos'd to be [*they made it*] [i. e. *Aer*,
a word of the Masculine Gender,] *Feminine*
 [i. e. a *Goddeſs of the Feminine*] and, *ἔτε*.
 (lin. 24.) — by [*according to*] *Fable, ἔτε*.
 (lin. 29.) *Homer* (*Il. o.*) furnishes the
Division of these Kingdoms; *Plutarch*, in the
Life of the same Homer, (*as also, Fulgenti-*
us, Bocacius, and Natalis Comes) the *Phy-*
sical Exposition of the Fable; and, *Lactan-*
tius, (*Cap. II. de Falsa Religione*,) the
Historical.

Plutarch, &c.
 refer'd to.

pag. 112.

which, [*who is nam'd Dis*, by the *Latins*,
as πλετών, (i. e. *Dives, Rich,*) amongst
 the *Greeks*] because, *ἔτε*. (p. 112. l. 8.) —
 Diminishing, [*ſcil. the Forces of the Enemy*,
 perhaps] — Menacing [*ſup. Death to*
the Adverse Party,] &c. (lin. 27.) —
 greater Power and Vertue [*moſt Importance* :
It being an uſual ſaying He that has Well Be-
gun,

gun, has *Half Done* ; And, the *End Crowns the Work,*] &c. (lin. 30.) — to *Begin with Janus* [*scil.* because they phanſi'd him to have the *Command of the Beginnings and Endings of all things,*] &c. (lin. 32.)

Their 'Fst [*i. e.* Focus, a *Hearth,*] &c. pag. 113. (pag. 113. lin. 5.) — This *Power* [*scil.* with the *Goddeſs Ceres,*] &c. (lin. 20.)

Consum'd by *Fire,* &c. (pag. 114. lin. 16.) pag. 114. *Eroſtratus burnt it, to get a Name.*] — And, because this *Goddeſs* [*Now, upon that Goddeſs, who comes to (has an influence upon) all things, have Our People beſtow'd*] the, &c. (lin. 20, &c.)

brought down, &c. [*and all the Infirmities of Human Nature Imputed to the Gods,*] &c. (pag. 115. lin. 4.) — ſhews himſelf in [*paſſes thorough, ſcil. by his Immenſity*] the, &c. (lin. 21.) — And Others, in Other Caſes, &c. [*And Others may be underſtood, in the Other Elements; who, what they are, and, by what Name Cuſtom has ſtil'd them; which*] Deities we ought, &c. (lin. 23, &c.)

as it were to *Collect,* &c. [*very often to* pag. 116. *Reade, and every where ſtudiouſly as it were to Collect all*] matters, &c. (pag. 116. lin. 7.) — the force of *Reading* is *One* [*i. e.* All theſe *Words* denote the ſame *Original* with the word *Religioſus à Relegendo,*] &c. (lin. 13.) So much for this *Second Branch* of the *Diſpute.*

THIS Third Branch of the *Stoiques* The ſubject of *Diſputation* means to *Prove a Divine Provi-* the 11. *dence Univerſally.* I ſhall not ſubjoin any other Branch of the *Diſpute.*

The *PREFACE*,

ther Synopsis of it, than what Balbus (pag. 117, 118.) draws up himself. So that, to the Contents.

The Contents
of each Section
of it.

PART II. SECT. III. From pag. 116. to 1. 30. of pag. 117. In making a Transition to the Third Branch of the Dispute, He, First, briefly repeats what he had Treated of in the two foregoing; Then, Intimates that which he purposes to Prove in This; Next, Raises Expectation, both by the weightiness of the Arguments it self, and the Considerableness of its Opponents, And, in the Last place, after a Reproof of the Epicureans for their grosser sort of Ignorance, in that they were still Cavelling at the Divine Providence, he removes all Occasion of Exception, by more clearly Proposing the Question. **THENCE**, to lin. 23. of pag. 118. He advances anew the Particulars he means to Handle in this Third Branch of his Discourse; Divides the Branch it self into Three Parts; and forthwith proceeds to the First of them; wherein he makes the Reason (or Being) it self of a Deity to be the Leading Argument of a Divine Providence. **THENCE**, to lin. 17. of pag. 119. He shews that, a Divinity once admitted, a Providence must also be allow'd; First, by the Absurd Consequence of Denying it; in that Then it follows, that something or other is more Excellent than the Deity: Secondly, by removing two Obstructions of Providence, (Ignorance, and Imbecility.) **THENCE**, to lin. 3. of pag. 120. He assumes This, as the Right of the Divine Essence, that the Gods are Animated, indu'd with Reason; and that, being in a kind of Civil Communion and Society one with another, they Govern the World: Whence he infers, that, there is the same Reason, Truth, and Law with the Gods, that there is in Men; and also Collects, that Reason and Understanding were deriv'd to Mankind from Above. Upon which Consideration, the Mind, Faith, Virtue, Concord, in that they were conceiv'd to Proceed from the Powers Divine, were held to be Goddes; which, should they not be in the Deities, were rashly worshipt in their Images. **THENCE**, to

to *lin. 25.* of the same page. He again Inculcates what he had taught in the *Section* foregoing, that *Human Vertues* are in the *Druids*; and, in much greater Perfection too, than in *Men*. Then, he as of Right Assumes, that the *Gods* make use of these same *Vertues* in administering the *World*, nothing being more *Noble* than such *Administration*. And, in the *Last* place, from the *Beneficialness* of the *Stars*, and other *Divine* things, in the *World*, he Concludes *All* to be Govern'd by the *Providence* of the *Gods*. THENCE, to *l. 33.* of *pag. 121.* He proceeds to *Another Argument* of a *Divine Providence*, infer'd from some or other *Governing Nature*. Moreover, in regard the word is of doubtfull and various signification amongst *Philosophers*, to make the matter the plainer, he expounds what *Nature* is, according to the *Sense* both of the *Epicureans*, and the *Stoiques*. THENCE, to *lin. 19.* of *pag. 122.* Having thus, from the *Placits* of the *Stoiques*, shewn *What Nature* is, he next makes out that the several *Parts* of the *World* do *Exist*, are *Preserv'd*, and *Ass.* by the benefit of this same *Nature*, (i. e. *Providence*,) cohering one with another, and being join'd in a kind of *Common League* and *Intercourse*. THENCE, to *lin. 10.* of *pag. 123.* Moreover, from the conjunction of the *Parts* of the *World*, (All which tend to the *Centre*, and continue themselves by *Mutual Conversions* into one another,) he concludes the whole *Universe* to be administer'd by the *Nature* above mention'd, which is indu'd with *Art*, and *Advice*. THENCE, to *lin. 31.* of the same page. By a *Collation* of the *World* with *Lesser* things, he confirms it to be Govern'd by some or other *Intelligent Nature*; as also, by an *Argument* from the *Parts* to the *Whole*, from the *Effects* to the *Cause*. THENCE, to *lin. 11.* of *pag. 124.* He Here finishes the *Course* of *Argument* ere while begun, with intent to prove the *Administration* of the *World*, wherein he contends that nothing can be found fault with. THENCE, to *lin. 1.* of *pag. 125.* From the *Absolute Perfection* of the *World*, he collects the *Providence* whereby it is Govern'd: And, making a kind of *Induction*, he, in this and the next *Section*, is somewhat Large

The PREFACE,

in *Argument* deriv'd from things made by *Art*, which he had before given a *Hint* of. THENCE, to *lin.* 25. of the same page. He takes notice of the *Sphere* of *Possidonius*; and, from this so Admirable a Piece of *Art*, Concludes, by an *Argument* usually term'd a *Minori ad Majus*, (what in the *Section* above he had undertaken to prove,) that the *World* was Perfected by *Reason*. THE-CE, to *lin.* 27. of pag. 126. He Illustrates the *Argument* deriv'd from things made by *Art*, by a *passage* out of the Poet *Ætius*. THENCE, to *lin.* 16. of pag. 127. He Convinces, by the Example of the Shepherd in *Ætius*, that Philosophers ought to acknowledge God the Ruler and Author of all things, by *Arguments* hardly to be excepted against. Toward the End, he tacitly notes the *Epicureans* of a lower sort of *Stupidity*. THENCE, to *lin.* 17. of pag. 128. He describes the Admirable Order of the Elements, and Celestial Bodies, whereon the Health of Universal Nature so immediately Depends; and, in the next *Section*, shews, that this Order is to be ascrib'd to a Divine Providence. By the by, he notes the Greek Original of the words *Aer*, and *Æther*; as also, of the Poet *Paccuvius*. THENCE, to *lin.* 17. of pag. 129. From the so Beautifull Order of the Universe, (as before set forth,) he takes occasion, to make an Excursion against the *Epicureans*, (who pretended the *World* to have been made by a fortuitous Concourse of *Atoms*;) and, refells them by a *Simile*, and an *Argument a Minori*. THENCE, to *lin.* 12. of pag. 130. From the short Transition, in the end of the last *Section*, (made in the words which is the Next Point,) he comes to propound the Third *Argument* of a Providence, drawn from things Celestial, and the Imbellishment of the same; Confirming it by the Authority, and *Argument a Simili* of *Aristotle*. THENCE, to *lin.* 32. of the same page. He produces another *Similitude* much of a sort with the former. Then, he reprehends the Stupidness of Mortals, who, because they have the *Shew* continually before their Eyes, are not stir'd up, by the Admirableness of Celestial things, to Inquire into the Causes of them. THENCE, to *lin.* 16. of pag. 131.

He

He has recourse to the same *Arguments à Similibus*, nay à *Minoribus*, to shew, that a Divine Providence is the Occasion of the *Motion, Order, and Coherence* of Heaven. THENCE, to lin. 18. of pag. 132. The *Stoique* brings down the whole Controversie to the Judgment of the Eyes; supposing, none, that are not *Blind*, can Deny a Providence. Therefore, by a most Elegant Description, subjects he to the Eye the several Parts of the *Universe*; and, First of all, the *Earth*, and *Earthly* things. THENCE, to lin. 17. of pag. 133. A Description of the *Sea, Air, and Skie*; and of the things contained in them: Wherein, a Providence is most apparent. THENCE, to lin. 18. of pag. 134. The Courses of the *Sun, and Moon*, and the various *Dispositions and Effects* of them both, and of the rest of the *Planets* also, Describ'd, in Confirmation of a Providence. THENCE, to lin. 12. of pag. 135. The *Stoique* Advances to a Description of the *First Stars*; (still with the same Intent of Confirming Providence's Governing the World;) by the way, commending *Tully's Latin Version* of *Aratus's Greek Description* of the same Stars. THENCE, to lin. 16. of pag. 136. In the Beginning, he briefly touches upon Both the *Poles*, and the *Etymology* of the Word. Then, he describes the two Bears that are Roll'd about the *Arctic Pole*; and tells their Different Names, and divers Aspects, and Uses. THENCE, to lin. 19. of pag. 137. He describes the *Site, and Figure* of the *Heavenly Dragon*; and the *Stars*, of which that Constellation is Compos'd. THENCE, to lin. 7. of pag. 139. The Description of *Ergonasis, the Crown, Serpentarius, Arctophylax*, and the *Virgin*, in Confirmation of a Wise Providence. THENCE, to lin. 10. of pag. 139. The *Twins, Crab, Lyon, Chariotier, Kids, Bull, and Hyades* are Describ'd. THENCE, to lin. 13. of pag. 141. He here describes the Royal Constellations *Cerheus, Cassiopea, Andromeda*; as also, the *Wing'd Horse, Ram, and Fishes*. THENCE, to lin. ult. of pag. 142. *Perseus, the Virgilæ, (or Pleiades,) the Harp, Swan, Water-bearer, and Capricorn*. THENCE, to lin. 17. of pag. 143. He passes from the Northern Signs to the

Southern; Omitting *some*, Describing *others*; in This Section, *Orion, the Dog, Hare, Ship, River, Whale, and Fishes*. THENCE, to *lin. ult. of pag. 144*. He proceeds in describing the *Southern Signs, the Altar, Centaur, Snake, Goblet, Crow, and Little Dog*. THENCE, to *lin. 17. of pag. 149*. From this so large Description of the *Stars*, he at length Concludes, (against *Epicurus, and Socrates*,) that, this Order of the *Stars*, and Adornment of the *Sky*, could never have been effected by a *Fortuitous Concurrence* of *Atoms*, or by a *Brute Nature*; Therefore, does he, (over and above the *Imbellishment* of the *World*,) ascribe the *Preservation* of it also, (*Another Argument* of a *Providence*,) to the same *Divine Providence*; (to be Concluded afterward.) Moreover, he conceives, (reasonably enough,) that, 'tis a kind of *Common Bond* of all things, that is the sure *Foundation* of that *Stability* which is in the *World*. THENCE, to *lin. 11. of pag. 150*. What he had said of the *Universe*, that it is *Conserved* by Means of its *Centre*, (whereunto, by a certain mighty *Conjunction*, it is on all sides carry'd, chiefly in a *Round Form*) does he likewise shew of the several *Parts* of the same *Universe*; (the *Earth, Sea, Air, Sky*;) in proof of an *All-preserving Providence*. THENCE, to *lin. 4. of pag. 151*. A *Providence* also, in the *Preservation* of the *Stars* by a kind of *Social League*, their very *Figure* it self, and their *Nourishment*; (according to the *Stoical Sense*, This;) The *Opinion* of the same *Stoiques*, touching the *Conflagration*, and *Renovation* of the *World*, is likewise briefly *Inferred*. THENCE, to *lin. 22. of the same page*. He Concludes the *Topique* of the *Conservation* of the *Stars*; and shews, that the *Motion* and *Order* of the *Planets* contribute to the *safety* of the *Universe*: A *Particular* so *Emphatical* of a *Providence*, that only such as never consider'd the so *Convenient Harmony* and *Correspondence* of the *Celestial Bodies*, can be unsatisfied of it. THENCE, to *lin. 6. of pag. 152*. From an *Higher Nature*, he Descends to a *Lower*; wherein the diligent *Care* of a *Conserving Providence* appears to *Human Eyes* if not so *admirably* as in the other, yet more *plainly* and *gratefully*;

fully; in *Plants*, *Firſt*; and, of *Them*, (particularly) in the *Vine*. THENCE, to *lin.* 26. of the ſame *page*. From *Plants*, he paſſes on to *Animals*; in the *Preſervation* of whom a *Providence* ſhews itſelf likewiſe; as what has *Cloth'd*, *Fed*, and ſecur'd them, either by *Weapons* to repell an *Enemy*, or *Wings* to eſcape him; and furniſh'd them with *Inſtruments* proper for *Taking* and *Concocting* their *Food*. THENCE, to *lin.* 31. of *pag.* 153. He proceeds in relating the *Faculties* neceſſary to the *Feeding* of *Animals* that the *Divine Providence* has beſtow'd upon them. THENCE, to *lin.* 34. of the ſame *page*. He ſhews how *Providence* has Qualifi'd ſuch *Creatures* as live by the *Bloud* or *Fleſh* of *Otherts*; And namely, the *Spider*, *Nacre-Fiſh*, and *Spygon*. THENCE, to *lin.* 25. of *pag.* 154. How *Providence* conſerves *Water-Creatures* that abide on the *Land*; and feeds the *Bird Plateala*, which lives upon *Fiſh*, and yet cannot dive into the *Water*. THENCE, to *lin.* 18. of *pag.* 155. Here, the *Subility* of the *Sea-Frog*, *Kite*, *Crow*, and *Crane*, is alſo taken notice of, in *Commendation* of the *Divine Providence*. THENCE, to *lin.* 5. of *p.* 156. The wonderfull *Care* of *Beaſts* to *Preſerve* themſelves by *Food*, *Shelter*, and *Remedies*, imputable to *Providence* alſo. THENCE, to *lin.* 31. of the ſame *page*. *Providence* has furniſh'd *Beaſts* with various kinds of *Arms* againſt *Force*, and *Fear*: And, moreover, been exceeding carefull that, by a conſtant *Generation* of *Animals*, each reſpective kind ſhould be preſerv'd and continu'd, to the *Perpetual Ornament* and *Renovation* of the *World*. THENCE, to *lin.* 21. of *pag.* 157. A *Divine Providence* is alſo apparent in the *Conſervation* of every *Species* of *Animals* both by the benefit of *Generation*, and of *Duration*. THENCE, to *lin.* 8. of *pag.* 158. The *Work* of *This Section* is much the ſame with *That* of the foregoing; for, tho' he make no *Particular mention* of *Providence* here, yet he would *Inſinuate* that to *It* ought the *Tendernels* of *Brutes* in *Educating* and *Keeping* their *Issue* to be aſcrib'd. THENCE, to *lin.* 28. of the ſame *page*. The *Divine Providence* hath remitted the *Conſervation* of ſome things to the *Ingenuity* of *Men*, that they might

not seem to have been given in vain. But then again, she has voluntarily gratify'd them with many and great Advantages (not only toward the relief of their *Necessities*, but the Perception of *Pleasure* also.) that cost them no pains at all. Hither tend the Benefits of certain Rivers Here Commended. THENCE, to *lin. 7. of pag. 159.* The Fruitfulness of the Fields Plenty, Variety, and Delicateness of Provisions, Seasonableness of Annual Winds, and other Benefits, are Witnesses of the provident Affection of the Divinity toward us. THENCE, to (the End, or, to) *lin. 26. of the same page.* With a kind of Rhetorical Preterition, briefly and in general touching upon Sundry Conveniences of Human Life, he concludes this Third Branch of the Dispute, which shews the World to be Administer'd by a Divine Providence.

Amendments,
 &c. of the
 Third Branch
 of the Dispute.
 pag. 116.
 pag. 117.

Sigonius re-
 ferr'd to.

pag. 118.

are not so much acquainted, &c. [do not so well understand in what sense each Particular is spoken:] For, you, &c. (pag. 116. l. 28.)

Introduc'd [into Nature] by, &c. (pag. 117. lin. 1.) — Particularly; [somewhat briefly;] for, &c. (lin. 6.) — I [you are to] Take it, &c. (lin. 11.) As to the Council of Ariopagus, Sigonius's Third Book of the Commonwealth of Athens may be Consulted.

Sensitive [to a sort of Intelligent] Nature, &c. (pag. 118. lin. 6.) — Inanimate Nature [such as Strato Computed upon] or, a Necessary, &c. [i. e. that fortuitous Course of Atoms of Epicurus's, so full of necessary concitation, whereby he would have This Universality of Things to have been at first cimented together, and to be now continu'd and govern'd, without any Reason at all, or Liberty, without Advice, or Providence,] &c. (lin. 27, 28.) — nor
 Tran-

Transcendent [*most Powerfull*, in that, it must needs be *Subordinate* to this or *Necessity*, or *Nature*, by which *Heaven*, *Earth*, and *Sea* should be Govern'd.] But, *Gr.* (l. 32.)

effected [*Concluded*] what, *Gr.* (p. 119. pag. 119. lin. 15.) — that they be *Animated*, &c.

(lin. 19.) *Zeno in Laertius* (Lib. 7.) *De-* *Zeno's Defini-*
finis, the Deity, to be ζῶν ἀθάνατον, λο- *tion of the*
γικόν, τέλειον ἐν εὐδαιμονίᾳ, κακῶ πάντῃ *Deity.*

ἀνεπίδεκτον, προνοητικόν κόσμου τε, ἧ ἐν
κόσμῳ — *an Immortal Animal, Rational,*
Perfect in Beatitude, Incapable of all Evil,
Provident of the World, and the things that
are therein : And, Lipsius, (lib. 2. Physiol.

Stoic. Dissert. 7.) cites a Passage out of
Eusebius, to shew the Polity of the Gods ;

viz. Ὁ κόσμος οἶοναί πόλις ἔστιν ἐκ θεῶν, *A Stoical Pas-*
καὶ ἀνθρώπων σωεσῶσα. ἥ μὲν θεῶν πλει- *sage quot'd by*
οῖα γυμονίαν ἔχονταν, ἥ δὲ ἀνθρώπων ἰσο- *Euseb., to*
τετε γυμνῶν κοινωρίαν ἧ ὑπερχειν ποιεῖ *shew the Polity*
ἑαλλήλας διὰ τὰ λόγια μιτέχεν ὁ δὲ οὐρανός *of the Gods.*

νόμος. The World is as it were a City
made up of the Gods and of Men ; of which,
the Gods indeed have the Government, and
Men are in Subjection : yet is there a Commu-
nion betwixt them, in that they both partake of
Reason, which is the Law of Nature.] —

Verity to [Cognition of Truth in] both, Gr.
(lin. 28.) — Depulsion [Prohibition]
of, Gr. (lin. 30.) — it may [likewise]
be, Gr. (lin. 31.) — by [in the Institu-
tions of,] &c. (lin. ult.)

in the Capacity of [in the] Gods, &c.
(pag. 120. lin. 1.) — to Their [scil. *pag. 120.*
those of the Gods,] &c. (lin. 2.) — the
Earth, [Men,] save, Gr. (lin. 6.) — the
Universe,

Universe, [to the great Use and Advantage of Human Kind :] In, &c. (lin. 23.)

necessary Motions, &c. [moving Bodies not of Choice, but Necessary,] &c. (p. 121. lin. 2.) — in a Track; [i. e. by a sort of Reason, and Method, in the Production of things,] and declaring [shewing] what the Cause of every thing is, and what the Effect [it can Effect by the Cause of each thing, [i. e. what End it has respect to, in Acting, and whither it tends,] &c. (l. 5, &c.) --- attain unto, [Equal,] by, &c. (lin. 8.) --- For as much as, [For, as the Stoiques reach,] thð, &c. (lin. 9.) — all Natures that, &c. [Atoms, Void, and their Accidents, are the Nature of all things that are in the World.] But, &c. (lin. 22, &c.) — understand [that it subsists only] after, &c. (lin. 27.) — is without, &c. [has no longer any Conjunction at all with the Main Body, after it is sever'd from it;] But, of, &c. (lin. 29, 30.) — Temerity [Casualty of Fortune] but, &c. (lin. 32.) To speak once more for all; of Nature; the Opinions of the Ancients concerning it may be reduc'd into two Ranks: One of which, made her to be Destitute of, the Other Indu'd with Reason. Of the Former, beside Strato, &c. Hippocrates seems to have been; for, he says, (Epidem. 4.) ἀνεπίσταται ἡ φύσις αὐτῇ ταύτῃ τὰς ἐνδομῆς, ἢ ἐκ δόξης, Nature found out her ways of her self, not by Reason: Nor does Epicurus acknowledge any other, by his (Three Principles of Things;) Atoms, Void, and the Accidents of Both, of which Accidents he (with the Peripatetiques) admitted two sorts,

Two sorts of Opinions amongst Philosophers, concerning Nature. Hippocrates, of Nature.

Epicurus's Accidents of Atoms.

24

best, &c. (pag. 124. lin. 5.) — Sense, [Intelligence,] and, &c. (lin. 18.)

pag. 125.

effects the same thing in [represents the same Motions of] the Sun, &c. (pag. 125. (lin. 4.) — horrid [Raging] Noise, &c. (lin. 32.)

pag. 126.

some Whirl-wind press'd in, &c. th' Round Tops --- Of Billows forc'd Aloft by th' Whirling Waters,] &c. (p. 126. l. 8, 9.) --- (perchance) some Island, &c. (lin. 18.) --- [the Sea be waging War 'gainst th' Earth,] and This some vast Piece of Bank that Neptune thus tosses up in Triumph] — Cries [says Thus of them,] &c. (l. 24.) — of [swift, and] sharp-set [sportive] Dolphins, &c. (lin. 24.) — a Song [Melody] by some or other Chief Man amongst the Argonauts,] &c. (lin. 26.) — a fuller view, [more certain Tokens,] begins, &c. (lin. penult.)

pag. 127.

the World [Heaven] chance to, &c. (pag. 127. lin. 2.) — establish [firm] Orders, &c. (lin. 6.) — weighty a Charge [Glorious a Spectacle,] &c. (lin. 11.)

pag. 128.

there are [out of the Sky do arise,] &c. (pag. 128. lin. 3.) — the [whole] Earth, &c. (lin. 8.) — Here [i. e. since, the Order of the Universe is so Admirable,] &c. (lin. 18.) — by [their own] force, &c. (lin. 21.)

pag. 129.

the Universe [or rather, Innumerable Worlds] to, &c. (pag. 129. lin. 2.) — signs [Images] and, &c. (lin. 21.)

pag. 130.

Those, [Heretofore,] upon, &c. (p. 130. lin. 14.) — it so fall out, &c. [the same thing happen to Us, escaping out of] Eternal,

nal, &c. (lin. 21, 22.) Now, as for Ætna, and the Fires thereof, Fasellus, (who has *Fasellus's History* refer'd treated of the Affairs of Sicily) lib. 2. cap. 4. may be repair'd to.

Anniversary Vicissitudes [the various seasons of the Year,] &c. (p. 131. l. 12.) — pag. 131.

passé [not barely] by Reason, [but, by a certain] Transcendent and Divine [Reason,] &c. (lin. 15, 16.) — Conglobated, as

to its proper Inclinations, &c. [i. e. by its own weight, Collected into a Round, whilst All Parts, in Equal Moments, tend to the same Centre,] &c. (lin. 24.) — an insatiable Diversity [a Variety that never sates the Eye of the Beholder,] &c. (lin. 28.) —

gelid Perseverings [perpetual Coldnesses] of, &c. (lin. 29.) — Depths [Latitudes] of, &c. (lin. 31.)

the Universe [Ocean,] &c. (pag. 132. pag. 132.

lin. 12.) — of Islands [scil. in that part of the Mediterranean, at this day term'd the Archipelago, and elsewhere, &c.] the, &c. (lin. 25.) —

Covering, &c. [approaching to, and (as it were) laying hold of the Earth] does, &c. (lin. 28.) — Distinguish'd [Vary'd,] &c. (lin. penult.)

driven [gather'd] into, &c. (pag. 133. pag. 133. (lin. 2.) — enriches, &c. [makes the

Earth more Fruitfull, by] Showers, &c. (lin. 34.) — highest [most Remote] from, &c. (lin. 12.) —

term'd the Skie, &c. (lin. 13.) [the Stoiques (as I hinted before) The Stoiques

Confounded the Element of Fire with the Heavens; but other Philosophers (the Peripatetiques especially,) accounted of them as vastly Different] — Rising and Setting, &c. (lin.

Night how
Caus'd.
The Sun, how
coming Nearer
the Earth.

The Poles why
term'd Ex-
tremes.

Winter, &c. how
occasion'd.

pag. 134.

(lin. 20.) [i. e. ascending above, and de-
scending below the Horizon; for, the very
shadow of the Earth hindring the Light of the
Sun, causes Night, said Lucilius before]
coming nearer the Earth, &c. (lin. 21.)
[i. e. to one of the two Plaga's of the World,
either the Northern, (wherein we Live,) or,
the Southern; (from which we are at a
mighty Distance;) the Sun departing from
the One, while he is coming to the Other] —
Two Reversions Contrary from [opposite to]
the Extremes, &c. (lin. 24.) [scil. the One
from the Tropic of Cancer, the Other from
That of Capricorn; which two Tropics, Cl-
cero, (here) terms Extremes, not that they
really are the Extremes in the Sphere, or in
the Heaven; (for the two Polar Circles are
Further, and there is a great distance be-
twixt Them and the Tropics;) but, be-
cause they are the Utmost Bounds of the
Course of the Sun.] — Interval of which
[i. e. which same Reversion while the Sun
is making,] &c. (lin. 25.) — affects, &c.
[scil. in Winter-time; for, while it wanders
(thus) to and again, it causes Winter and
Summer.] — gladden'd [together] with,
&c. (lin. 29.) — spaces [Zodiac] with,
&c. (lin. 33.)
changes its light into several Forms [it
self suffers several Minutions of its Light]
These its Phases have been Noted before,
&c. (pag. 134. lin. 2.) — Opposite to
the Sun [interpos'd betwixt the Sun and our
Sight] its Beams and Light are Darken'd
it darkens his Beams and Light, i. e. takes it
away from our Sight,] &c. (lin. 4. 5.) —
Eclips'd.

Eclips'd [*it self*] (lin. 10.) *i. e.* is really without any Light at all, in that it has no proper and innate Light of its own, as has the Sun. Yet Berosus (in Laertius) makes one Half of it to be Bright, or (as Cleomedes says) Fiery; and Others (in Plutarch) allow it a sort of innate Light. Upon This matter, and the various Motions of the rest of the Planets, Sempilius (the Scot,) and Gassendus may be Consulted. Moreover, in that Tully (here) (pag. 133. lin. 32.) speaks the Moon to be bigger than one Half of the Earth, I find not any Astronomers agree with him: Ptolemy makes it to be 39 times Less than the Earth; Copernicus about 43; Tycho Brahe almost 42.]—figuration whereof, &c. [*i. e.* these Stars are so distinguish'd in *Astrological Descriptions*, that, Names have been appli'd to them, according to the various *Figures* of things well known to us; which they seem'd after a sort to represent.] And here, &c. (lin. 21, &c.)

One Half of the Moon Light, in the Opinion of some.

The Moon how much Less than the Earth.

and Nights and Days, &c. (pag. 135. pag. 135. lin. 8, 9.) [and, are Roll'd about— Together with the Heaven, and Nights and Days]—th' Extreme Top, &c. (lin. 13.) [These, so call'd, not because they are the highest Parts of Heaven; but, in that it is turn'd about them: For, to speak truly, the Poles are the two Extreme Points of that Axle-tree, which Astronomers feign to be drawn from the South, through the Centre of the World, to the North.]— never Set [*i. e.* descend below the Horizon,] &c. (lin. 17.)

The Poles what

Survey, &c. (pag. 136. lin. 1, &c.) [*i. e.* by surrounding, visits the same Arctic Pole, with

pag. 136.

with Stars equal in number, and dispos'd in the like Manner and Figure with those of the Greater Bear] — but small [if compar'd with the Other, either in its Place, or Light,] &c. (lin. 12.)

pag. 137. bow'd down [oblique,] &c. (pag. 137. lin. 10.) — bent [turn'd back] as, &c. (lin. 11.) — him who, [that Image, which,] in, &c. (lin. 20.)

pag. 138. the Septentriones [i. e. the greater Bear] is, &c. (pag. 138. lin. 17) — And yet further; [Then, those that follow Bootes;] for, &c. (lin. 23.)

pag. 139. all the Figures, &c. [in the Distribution of them into Order,] &c. (pag. 139. l. 6.) — Trembling [Quivering] Flame, &c. (l. 13.)

pag. 141. a double Figure [i. e. That of Andromeda, and Pegasus] in, &c. (p. 141. l. 2.) — Wing'd [Swift] Bird, &c. (lin. 21.)

pag. 142. a Spacious Circle [the Spacious Zodiac,] &c. (pag. 142. lin. 4.) — has invested with his Constant Light, &c. [Tho' the Sun does ever illuminate Capricorn and all the Other Stars; yet, (here) he is said to Invest the Celestial sign of Capricorn with a Constant (or perpetual) Light, at the time (more especially,) wherein he comes to that his Station (as it were,) scil. after the 22d day of December;] For, when the Sun has reacht the Tropic of Him, he advances no further to the South; but, bending his Course, returns again to the North.] Not far, &c. (lin. 9, &c.) — Rising, shews himself Aloft, — With a Crosse-bow behind him: [the Scorpion's Tail being Crookt into a Bow:] Here, by't self, — Lies th' Arrow, but

The Tropic of
Capricorn.

The Arrow.

but no Archer : Somewhat near It — Ho-
vers the Bird : [the Swan , surely] And ,
not far off the Eagle, — Bears her self , The Eagle,
and an Ardent Body with her. [This she with Ganymede
carries in her Talon ; the Greeks understand in her Talon.
it to be Ganymede, the Latins, Antinous.
It is term'd Ardent , not because Inflam'd
with Lust, (perhaps,) but in regard of its
Light, (both Enlightening, and Inflaming,)
 compos'd of full Eight Stars.

Hence, on th' Oblique to Taurus, shines
Orion, &c. (pag. 143. lin. 1.) — The pag. 143.
Dog, &c. (lin. 4.) [i. e. Canis Major ; The Dog-days
whence, the Dog-days (from the 24th of whence, and
July, to about the 22d of August,) have their when.
Name ; all which Time, this Star Rises and
Sets, along with the Sun.] — Then, for [And,
after the same Orion also, comes] the Hare,
&c. (lin. 6.) — his [her] Course, &c.
(lin. 7.) — glide [Hall'd, [because mov'd
with the wrong end forward] along, &c.
(lin. 8.) — Here now, &c. (lin. 10, &c.)
[The Ram , and Scaly Fishes cover th'
Whale ; — whose [the same Whales] Shi- Pisistræ.
ning Body touches th' Banks of th' River] —
her [it, the River Eridanus] stretching, &c.
(lin. 14.) — South-breezes cool [It
Forebodes Storms,] &c. (lin. 19.) — not
far from it [under Scorpio, and Libra] is,
&c. (lin. ult.) The Original it self was
Imperfect in some of these Places.

the Chela. of the Scorpion [under Libra ;
Servius (in lib. 1. Georg.) testifying, that,
the Chelæ of the Scorpion Compose Libra :
Whence, the Chaldeans (of Old) accounted The Chaldeans
upon Libra and Scorpio as one and the same Confound
Sign,] Scorpio and
Libra.

pag. 144.

Sign,] &c. (pag. 144. lin. 2.) — Four-footed Creature [i. e. the Wolf,] &c. (l. 3.) — Shining-feather'd Crow [Crow, born on her Wings,] pecks, &c. (lin. 12.)

pag. 148.

Description [Disposure] of, &c. (p. 148. lin. 2.) — what Other Nature [were any Nature (either)] destitute, &c. (lin. 7.)

pag. 149.

Compacted for Duration, [i. e. in such manner constituted of Parts so join'd and ally'd one to another, for mutual Preservation] as not, &c. (pag. 149. lin. 4.) —

surrounding, &c. [tending to the Centre, are carry'd Thither-ward with an Equal endeavour [i. e. equally, on all sides, at once.] And, more especially the [and, the Greater] Bodies, &c. (lin. 9, &c.) —

Most Philosophers of Opinion, that the Divine Nature was extended through the Universe; and, that it was the Centre of all things.

diffus'd [extended] thorough, &c. (lin. 15.) That the Divine Mind or Nature was diffus'd and extended through the Universe, is deliver'd to have been the Common Opinion of the Platonicks, Academicks, and Stoicks.] — to the Middle [i. e. to the Centre; the Divine Nature it self, by Plato, &c. being held to be the Centre of all things,] &c. (lin. 16.) — Converts Extremes [i. e. reconciles whatsoever things are plac'd in that which we term the Circumference, about the Centre,] &c. (lin. 17.) — contain'd in like proportion, &c. [i. e. equally distant from the Centre,] &c. (lin. 20.) — that, nothing can Interrupt the Parts thereof tending to the Middle, (now, this same Middle is the Lowest in the Globe of the World,) which may be of force to obstruct so vehement an Endeavour of Weight and Gravity,] &c. (lin. 22, &c.) — and without,

out, &c. [neither ever redounds it, or overflows,] &c. (lin. 32.) — Comprehending [Continuate,] &c. (lin. 34.) — Sublime Levity [of a Lightness that tends Upward,] &c. (lin. 35.)

Naturally [by Nature] carry'd toward Heaven, &c. (pag. 150. lin. 2, &c.) The Stoiques Divided Heaven into Two Parts; calling the Lower, the Air, the Higher, the Sky.] — by their own Power, [i.e. being gather'd into a Round by the very endeavours whereby they are carried toward the Centre, do preserve themselves,] &c. (lin. 19.) — [forth [back] scil. in Rain, Snow, &c.] to the same Place (the Earth) from whence they had them;] and again draw them up [from the same place;] so, that, &c. (lin. 24, &c.) — From Hence [i.e. in that both the Skie, and the Fiery Stars are nourish'd with the rest of the Elements,] &c. (lin. 28.) — at the Last [at Length] the, &c. (lin. 32.) — return [arise] again, &c. (lin. 35.)

Thus [i.e. upon the Consumption of the Other Elements,] &c. (p. 151. lin. 1.) — Reanimating Power [and so, a God] the World would be Renew'd, &c. (lin. 3, &c.) Christians are not of This Opinion.] — a Consonancy, from [a Concord, tho' their Motions be,] &c. (lin. 8.) — the Top of [the Highest Star or Planet] Saturn, &c. — Mars (the Middle) Heats,] &c. (lin. 9, 10.) — Tempers them [scil. the same Sublunary Bodies that Saturn would Chill, Mars, Inflame,] &c. (lin. 12.) [Venus and Mercury] are Assistant to [Subject to, under]

pag. 150.

The Stoique's Twofold Division of Heaven.

pag. 151.

The Stoique's Renovation of the World, after their General Conflagration, no Christian Opinion.

under] Sol, &c. (lin. 13.) conduces to, &c.
 [is the Cause of Conceptions, and of Births,
 in as much as she brings the Young to such
 Maturity, that, in convenient time, it comes
 to be Born,] &c. (lin. 16, 17.) — affected
 [mov'd to acknowledge a Providence] with
 [by] this, &c. (lin. 18.) — of Nature,
 toward the Conservation of the World, I
 take, &c. (lin. 20.) — Intelligent Nature
 [scil. a Providence, the Matter in Question,]
 &c. (lin. 25.) — Trunks [Roots] do; &c.
 (lin. 28.)

pag. 153.

to food [plac'd upon the Ground.]
 the more, &c. (pag. 153. lin. 10.) —
 The Nacre is a Shell-fish, the Sprawn a
 Fish, by Kind.

pag. 154.

Stir [Creep,] &c. (pag. 154. lin. 4.) —
 shells, &c. (lin. 22, &c.) Shell-fishes; and,
 when he has made them Gape, by the
 Warmth of his Stomach, he casts them up
 again, and so (chuses) pecks out what is fit
 to be Eaten [scil. the Fish.] Now, &c.

pag. 155.

with many other, &c. [These, now, are
 Wonderfull things: And, are not Those so
 too, that] were not long, &c. (pag. 155.
 lin. 23, &c.) — The Dog eases his Stomach
 by Vomit, (provokt by eating Grass,) the
 Egyptian Ibis by Clyster; (that Bird using
 her Long Bill to cast Salt Water in at her
 Fundament. [Whence, the Clyster.] It is, &c.
 (from lin. 27. to lin. 29.) — run Mad,
 by Eating [in Barbarous Countries they have
 eaten Poyson'd] Fleesh, (the Barbarians
 Hunting them with such,) they have a cer-
 tain Remedy, [scil. Human Ordure,] that,
 &c. (lin. 28, 29.)

Whence, the
 Original of
 Clysters.

with

with *Teeth* [by Biting,] &c. (pag. 156. pag. 156.
lin. 10.) — *Trunks* [Stalks,] &c. (lin.
23.) — *Berries* [any sort of *Fruits*,] &c.
(lin. 27.) *Berries* [Seeds] — are, &c.
(lin. 28.) *Nature*, *scil.* *God* himself; the
Authour of *Nature*,] &c. (lin. ult.)

to shew [that we might understand] there
is, &c. (pag. 157. lin. 15.) — such pag. 157.
[*Beasts*] have, &c. (lin. 20.)

Moreover, [*i. e.* Beside this *Love* of their
Issue, is also, to some *Animals*, &c. *Human*
Industry and *Diligence* superadded,] &c. (pa.
158. lin. 9, &c.) — great *Opportunities*, pag. 158.
&c. [*Conveniencies* toward our *Food*, and
Clothing.] The *Nile*, &c. (l. 16, 17.) —
other [different] sorts, &c. (lin. 31.) —
Nature, [*Divine Providence*,] in, &c.
(lin. 33.)

Eastern [Annual] *Winds*, &c. (pag. 159. pag. 159.
lin. 4.) — the *Swift* and *Certain Courses* of
[*Navigations* on] the, &c. (lin. 7.) —
Continually, &c. [*sometimes* *Ebbing*, other-
whiles *Flowing*,] &c. (lin. 12.) — *Reason*
Apparent, [*sorts* of *Arguments* made out,]
that, &c. (l. 21.) This, for the *Third Branch*.

HAVING Thus (from p. 116. to p. 159.) An Introduction
at Large Disputed touching that General Pro- to a Synopsis
vidence, whereby the Deity Governs the of the Fourth
Whole World, and every Part thereof; he Branch.
Gradually descends to the Especial Providence
of the same God, toward Man, even to Parti-
cular Men: A Point that thō occasionally
Toucht upon before, yet, he now Handles anew;
making a Discourte of't by it self. Of which,
the Synopsis following. Viz.

I. God

Tully's Reasons for the Deity's more Immediate Care of Human Affairs in General; by way of Synopsis of the Fourth (and Last) Branch of the Dispute.

I. *God Consults Human Affairs in a more especial manner; 1. Because he Made All Things for Our sake: (upon which Topique he is (Here) Brief, indeed; but (Afterward (pag. 178, Sec.) very Large.) 2. In that he has so admirably Fram'd Entire Man: (Which same Composure, and the Conveniences thereof, are fully set forth.) 3. For as much as to Him alone (of all Living Creatures.) has he vouchsaf'd the Privilege of Beholding, and Knowing him in his Works; (his Heavenly ones more eminently:) This is (as it were) by the By (but yet Conveniently) interpos'd, upon his coming (p. 169.) to describe Human Senses. 4. In regard he has (moreover) Communicated a kind of Divine Power of Understanding to Man alone: Whence, Arts, and Sciences; and the Dominion over all things: Whence, Moral Vertues; (chiefly arising from a Contemplation of Matters Celestial, and Above;) and (what is a necessary Consequence of them,) a Happy Life. And 5. Because to Men he Reveals Things Future.*

A Summary of His Arguments for a Providence toward Particular Men.

II. *The Deity has a Care not only of Mankind in the Universality, but also, of Particular Persons; First, for the Reasons before produc'd for a General Providence. Then, In regard of the special Benefits wherewith he has indu'd, and the Help he has brought to Certain Men, in the Menage of Weighty Affairs. And Lastly; for as much as the Misfortunes that sometimes Happen to Mighty Men, to Exercise and Illustrate their Virtue, are not of Force to Overthrow the Assertion. — As for the Contents of it;*

PART II.

PART II. SECT. IV. FROM pag. 159. to lin. 11. The *Contents* of pag. 160. First of all, he undertakes to prove of each *Section* the *Special Care* of the *Deity* for *Men*, from *Hence*, of the *Fourth* that, the mighty things before treated of were ori- (and Last) ginally made for *Their* sakes, as well as upon ac- Branch of the count of the *Gods*. THENCE, to lin. 1. of pag. 162. *Stoical Dispu-* As *Another Argument* of a *Divine Providence* to *Us* tation. ward, he sets upon a *Description* of the *Body* of *Man*; and, in *This Section*, speaks of the *Useful-* ness and *Convenience* of the *Mouth*, *Nostrils*, *Teeth*, and *Tongue*. THENCE, to lin. 10. of pag. 163. The *Site*, and *Offices* of the *Stomach* (or *Oesopha-* *gus*,) *Tonsils*, and *Rough Artery*, (or *Weazon*.) THENCE, to lin. 7. of pag. 165. The *Seat*, *Of-* *fice*, and *Faculties* of the *Paunch*, (or *Ventricle*;) as also, the *Temper*, and *Duty* of the *Lungs* De- scrib'd. THENCE, to lin. 4. of pag. 167. He elegantly shews which way *Nutrition* is effected; and, what *Parts* are *Assistent* to that *Work*. THENCE, to lin. 13. of pag. 168. He teaches *Whence*, and *Where* the *Vital Spirit* is *Generated*; and likewise, *How*, from the *Heart*, it is diffus'd into all the *Body* through *Arieries*, in like manner as the *Bloud* by *Veins*. THENCE, to lin. 18. of pag. 169. He in some measure sets forth the *Struc-* *ture*, and various *Uses* of the *Bones*. Then, he comes to the *Composure* of *Man*, altogether fitted for *Contemplation*, and, *Thereby*, a *Knowledge* of the *Divinity*; which was what *Providence* had re- gard to, in *Framing* it. THENCE, to lin. 18. of pag. 170. The so commodious *Situation* of the *Sen-* *ses*, every one in its proper *Place*, argues a *Divine Providence*. THENCE, to lin. 28. of pag. 171. He anew admires the *Divine Skill*, in *Contriving* the *Senses*; and *First*, in *Framing* the *Eyes*, which are (Here) most elegantly *Describ'd*. THENCE, to lin. 8. of pag. 173. The *Eyes* are follow'd by the rest of the *Senses*, most strong *Evidences* of a cer- tain *Divine Workmanship*. THENCE, to lin. 5. of pag. 174. He *Demonstrates* the *Excellency* of *Human Senses*, above Those of *Brutes*; and, *First*, of the *Eyes*. THENCE, to lin. 22. of the same page. He shews, that *Men* surpass *Beasts*, in the *Other Senses* also. THENCE, to lin. 15. of pag. 175.

The PREFACE,

He teaches that, from the same Providence came those *Human Vertues* usually term'd *Intellectual*; and, in the *First* place, the Faculty of Reasoning; Whence arise *Arts*, and *Sciences*. THENCE, to *lin.* 28. of the same page. He not unelegantly commends the Dignity and wonderfull effects of *Eloquence*. THENCE, to *lin.* 9. of pag. 176. He relates the *Instruments* of Speech, in Praise of *Provident Nature*. THENCE, to *lin.* 31. of the same page. He ascribes to the *Divine Bounty* the *Composure*, and *Apiness* of the *Hands*; and, in the three following *Sections*, discourses at large how *Convenient* they are; in *This*, particularly, observing the ready and easie *Subserviency* of them to many *Arts*. THENCE, to *lin.* 14. of pag. 177. He (Here) further produces other advantages of *Life* obtain'd by the *Work* and *Benefit* of the *Hands*; Namely, *Food*, the *Service* of *Labouring Beasts*, and *Metals*. THENCE, to *lin.* 2. of pag. 178. He now winds up the almost numberless conveniencies of the *Hands*, in the use of *Wood* more especially, and the *Tillage* of the *Ground*, toucht upon by the *By* in the *Sections* above. THENCE, to *lin.* 27. of the same page. From the *Fabrique* of *Man's Body* he advances to (the *Other Half* of Him) his *Mind* or *Soul*; the most sharp and piercing *Edge* whereof does *Single Astrology* of all the *Sciences*, especially commend; Each *Fruit*, and *Excellence* of which *Famous Art* is Toucht by the way: And then, he puts a *Period* to this somewhat Long *Consideration* of *Man*; absolutely concluding the matter in *Proposition*, that, this so *Artificial Composure* of the *Body*, and admirable *Subtlety* of *Wit*, are to be attributed to *Providence*, not to *Fortune*. THENCE, to *lin.* 25. of pag. 179. Having thus subjected to our view the whole *Structure* of *Man*; he clearly speaks it to be his *Intention*, in the rest of the *Disputation*, to make appear, as a further *Demonstration* of the *Providence* of *God* toward *Us*, that whatever, in the *Universe*, is plac'd *Without* us, was originally ordain'd and provided for *Our* sakes: Now, in this *Paragraph*, he will have, *First*, the *World* in *General*, then, *Heaven* and *Heavenly Things* in *Particular*, to have been *Perfected*, for the *Behoof* of *Men*,

Men, as well as for the *Gods*. THENCE, to *lin.* 23. of *pag.* 180. That the *Fruits* of the *Earth* were generated for the *Sake* of *Men*, not of *Beasts*. THENCE, to *lin.* 3. of *pag.* 181. He shews, by an *Induction*, in almost four entire *Sections*, that *Beasts* were created, by the *Deity*, for the *Convenience* of *Man*; and, in *This*, represents the *Advantages* we reap by *Sheep*, and *Dogs*. THENCE, to *lin.* 18. of the same *page*. To what *Uses* we put *Oxen*. THENCE, to *lin.* 5. of *pag.* 182. *Providence* has further granted *Mules*, *Asses*, *Swine*, *Fish*, and *Birds*; for our *Service*, and *Gratification* in sundry respects. THENCE, to *lin.* 30. of the same *page*. The *Benefits* deriv'd from the *Hunting* of *Wild Beasts* plainly speak even *Them* also to have been procreated for *Our Beboof*. In the *Last* place, he takes it for granted, that the *Whole Earth*, all the *Waters*, (which are so wonderfully productive of *Advantages*, both *within* and *without*,) were made for, and accommodated to *us*, who have the *Fruition* of their *Treasures*, and *Opportunities*. THENCE, to *lin.* 25. of *pag.* 183. *Divination* Confirms the peculiar *Providence* of the *Deity* toward *Man*. THENCE, to *lin.* 27. of *p.* 184. The *Divine Providence* not only consults *Mankind* in *General* but also *Particular Persons*. THENCE, to *lin.* 12. of *pag.* 185. The *Strique's Assertion* before, that none of the *Eminent Men* could have been such, without the *Assistance* of the *Divinity*, is (here) strengthen'd by the *Authority* of the *Poets*; as also, by the *Appearances* of the *Gods*, *Portents*, and the rest of that sort of *Significations* of things to come. THENCE, to *lin.* 27. of the same *page*. He briefly *Refells* the *Vulgar Objection* against *Providence*, of many *Inconveniences* daily happening to *Mortals*; and so, puts an *End* to the *Branch*.

Sake [the so mighty things I have been *Amendments*,
speaking of, were, with such *Contrivance*, *Original*, *Explanations*,
originally made and design'd:] whether, &c. &c. of the
(*pag.* 159. *lin.* 28; 29.) — sustain'd Last Branch
[Preserv'd] by, &c. (*lin.* 31.) — of the Dispute.
f 2 fram'd, *pag.* 159.

pag. 160.
God did not
take any peins
in Creating the
World.

fram'd, &c. [taken so much peins,] upon
the, &c. (pag. 160. lin. 1.)

pag. 161.

Moses Writes, that God was so far from be-
ing put to any peins in Creating the World,
that he did it with a Word; i. e. the Word
and the Work were together: For, (says
S. Ambrose, 1. Hexa.) He did not Speak,
to the end that the Operation might ensue;
but, the Work was Done, in the very In-
stant of Uttering the Word.] — But
[And,] it, &c. (lin. 12.)

pag. 163.

draws in [takes in the more] Air, &c.
(pag. 161. lin. 2.) — bruise'd, &c. [Cut
in pieces, and masht] by them, &c. (lin. 6.)

pag. 164.

stop the Breath [hinder Respiration,] &c.
(pag. 163. lin. 10.) — Capacity of the
[Capacious] Paunch, &c. (lin. 11.)

The Vital Spi-
rit Assistant to
Concoction.

Breath [Air] from, &c. (pag. 164.
lin. 1.) — at Others [scil. in both its O-
rifices,] overcoming, &c. (lin. 8.) —
Breath, [the Spirit; scil. that Three-fold
one, the Natural, Vital, and Animal, which
most Physicians allow to be included in the
Veins, Nerves, and Arteries; the Ventricle
having them all in great Numbers,] all,
&c. (lin. 12.)

pag. 165.
The First Pas-
sage of the
Chyle, accord-
ing to the Opi-
nion of the An-
cients.

taking in [Remitting] Breath, and Di-
late, [in taking it in;] to the, &c. (pag.
165. lin. 3, 4.) — being sever'd from the
rest of the Meat, flows from the Small
Guts, and Ventricle, to the Liver, thorough
certain Open Passages, [scil. the Mesaraique
Veins,] direct from the Mesentery, [which is
a sort of Membranous Body, (made up of
Two Coats, almost Numberless Veins and
Arteries, and much Kernel, and Fat,) where-

unto

unto the Guts stick and are fasten'd,] that, from the same Middle Entrail, (or Mesentary,) even as far as that which they call the Port Vein, (these Mesaraique Veins being all Branches of the Porta,) run along to the Liver, and cleave Thereunto, &c. (lin. 9, &c.)

Thence, &c. (pag. 166. lin. 1.) [scil. pag. 166. from the Ports of the Liver, (or Port-Vein)] -- propagated (lin. 2.) [through the whole *παρυ-χουα* (as they term it) of the Liver] -- Nourishment (lin. 3.) [i. e. the Chyle, now turn'd to Blood] — Liver (lin. 4.) [scil. to the Heart, and other parts of the Body.] -- pour'd forth of [distill'd (says Laurentius) from] the Reins, (scil. the Right, and the Left; whose Office it is, to receive these Humours sever'd from the Blood; (as the Bladder of the Gall takes in the Yellow Choler, and the Spleen the Black,) thorough those Capillary Disseminations, First, into certain Caruncles, next, into the Membranaceous Tube, and Urinary Vessels usually term'd the Ureters, and then, into the Bladder.) —

The Office of the Reins.

Consistence, [scil. the Chyle, that is brought to the Liver] — its other Passages [the Other Veins, scil. of the Liver] do, &c. (lin. 9.) — And, (lin. 10.) [all the Nourishment (Chyle, or Blood) in this same Place (scil. the Port-Vein,) being] thorough Them, slip't to the Vessel term'd the Hollow Vein, (in consideration of its remarkable Size, and Cavity,) it flows in: [so says Tully; But, at this day, 'tis generally thought that, after both the Cholers are sever'd from the Blood, the Serous Humidity still remains with it, that, by the help thereof, it may the

How, and whither they convey what they receive.

The Passage of the Blood from the Port, to the Hollow Vein.

The Watry Humour when separated from the Blood, according to Modern Anatomy.

The Liver the Chief Instru-
ment of Sanguification in the opinion of the Ancients ; and of Galen : But Aristotle, and the Stoiques make the Heart to be it.

more easily get through those so narrow Passages which lead from the Port, to the Hollow Vein ; and, that this Warry Humour is not separated from the Bloud, till after, by this Vehicle as it were, it has enter'd the Hollow Vein.] — elaborated, [shut up in Vessels,] &c. (lin. 14.) The Ancients ran into the Mistake of the Liver's being the almost only Instrument of Sanguification, by reason they had not found out the Milky Veins since discover'd, and the new- Office invented for the Liver, by Later Anatomists. Galen was for the Liver to be the Authour of Bloud ; Aristotle, for the Heart ; Balbus, here, (in making it first to flow from the Liver, then, from the Heart,) seems to side first with the one, then, with the other, and scarce to agree with himself ; all Physicians allowing the Original of the Bloud, and of the Veins to be one and the same. See Averrhoës, Vesalius, &c. for Aristotle ; and Laurentius , &c. for Galen.

pag. 167.

The Office of the Entrails.
Min, a Little World.

Girding [scil. above] and Relaxing [below] the Crasse Entrails (pag. 167. lin. 2.) it belonging to Them to detrude the Excrementitious parts of our Food. Their Description may be seen in Laurentius.] — Nature (lin. 5.) [scil. of Man, the Epitome of the World, or, of Universal Nature, as Laurentius (Lib. 1. Cap. 2. Anatom.) clearly shews.] — in Breathing [by Aspiration,] &c. (lin. 6.) — Breath [Spirit] it, &c. (lin. 7.) — Coagitation [Concall] of, &c. (lin. 8.)

pag. 168.

from These Parts [scil. the Two Ventricles of the Heart] it, &c. pag. 168. lin. 8.)
Breath,

Breath, [i. e. the more Subtle part of the
Bloud, term'd the Vital Spirit,] by, &c.

(lin. 9.) Theodoret's Third Oration concerning Providence furnishes an Elegant Description of the Admirable Contexture of the Veins, and Arteries, in all the Body.] —

Supporting [being put under the Other parts
of the Body, to support them] are, &c. (l. 14.)

contain'd [tack't together,] &c. (p. 169. pag. 169.

lin. 2.) — They, &c. (lin. 3.) Galen delivers, that the Stoiques, with the Peripatetiques, held, the Nerves, (as well as the Veins and Arteries,) to proceed from the Heart, (the First Made, they thought, of all the Parts;) We derive them from the Brain.] —

Whence, the
Nerves are Deriv'd.

Providence [Workmanship] of [Divine] Nature, &c. (lin. 6, 7.) —

Erect from the Ground, &c. (lin. 11.)

[Laurentius (Lib. I. c. 2.) gives the Efficient, Material, and Final Causes of This Rectitude, deriv'd even from Nature it self] —

upon [arisen out of] the, &c. (lin. 14.) —

Inhabitant [upon it:] but, &c. (lin. 15.) —

Other Animal, &c. (lin. 18.) and yet, Naturalists affirm the Elephant to Worship the Sun, Moon, and Stars;

and, the Eagle (also) the Sun. The Religion of the Elephant.

Judgment, &c. (pag. 170. lin. 3.) in that it very much belongs to Them, to Judge of Meats and Drinks, &c.] —

approaches [Attempts, Attacks,] of, &c. (lin. 12.) —

Nature [the Maker of Man] plac'd, &c. (lin. 17.) —

none is more skilfull, [none can be more Sagacious,] could so industriously, and ingeniously have contriv'd the Senses,] &c. (lin. 20, &c.) —

in [their proper

proper place.] she, &c. (lin. 27.)

pag. 171.

shutting up [Covering] the, &c. (pag. 171. lin. 9.) — Hearing [Ear,] &c. (lin. 28.) — it, [This Sense,] even, &c. (lin. 29.) — Flexucus [Tortuous,] &c. (lin. 31.)

pag. 172.

Horny, [and, have many windings;] that, &c. (pag. 172. lin. 6.) — And therefore [Wherefore; (i. e. by reason of the same Hardness) do Lutes and Harps send forth Musical Sounds; which from their Tortuous and Recluse Bellies, are return'd much Lower,] &c. (lin. 9, &c.)

pag. 173.

Fram'd [Plaister'd,] &c. (p. 173. l. 12.)

pag. 174.

Vertues, and Vices, &c. (pag. 174. lin. 2.)

The Proper Objects of Seeing.

This is not spoken out of a Philosophical, but only a kind of Civil Opinion; Aristotle, &c. making Colour, and Light, to be the Proper and Adequate Objects of Sight as well in Beasts, as Men.] — Emprovement, &c. [for the Perceiving, and Relishing the Delicacies of which Senses,] are, &c. (l. 17.) — Delicacies, &c. [whatever may render the Body Trim and Gay,] are, &c. (l. 22.) — have no claim to [be without] any, &c. (lin. 27.) — Understanding, &c. [Notion of Principles] Then, &c. (lin. 31.)

pag. 175.

Define [Particular] Things, and Comprize them in a few Words;] and so, &c. (pag. 175. lin. 1, 2.) — think, &c. [Extenuate, or absolutely Deny; in that we perceive what's without us, (i. e. External Objects,) both by the Senses, and the Mind;] of which, when, &c. we also make up, &c. (lin. 8, &c.) It was the Placit of the Academiques, to call all things in Doubt, pretend to know

Why the Academiques Deni'd Arts and Sciences.

know nothing, and that not ought can certainly be perceiv'd by Man ; in regard all Human Science (*says Aristotle*) Depends upon the Senses; which often happen to be deceiv'd, and drawn into Errour. As for the Original of Arts, they proceeded from a diligent, and accurate Consideration of Particular Things, how, and with what success every of them was Done: As, upon finding that some Pleaded better at the Bar, than Others, the First Authours of Rhetorique ponder'd upon the Reasons of This ; and so, from the Observation both of these Excellencies, and Imperfections, and a Collation of them one with another, sprang up that same Moving Art. *The Like, for all the rest.*] — is sent forth, [and Heard,] &c. (lin. penult.)

The Original of Arts and Sciences.

Quill [Bow,] &c. (pag. 176. lin. 7.) — pag. 176.

Cavities [Musical Instruments] that, &c.

(L 8.) — Commissures ; [Ligaments, and

Joints ;] were, &c. (lin. 15.) — Knit

[Serv'd,] &c. (lin. 23.) Polydore Virgil

Polydore Virgil, upon the Inventours of Arts.

has, in Eight Books, collected out of Ancient Authours the Inventours of all the Arts

here mention'd, and of a great many more

omitted.] — Meats, &c. [Food been In-

vented ;] the, &c. (lin. 34.) — ripen'd,

&c. [kept till After-Time,] &c. (lin. ult.)

determin'd [bounded within certain Com-

passes,] &c. (pag. 178. lin. 8.) — Be-

pag. 178.

hoof [Use] of, &c. (lin. ult.)

Definite [reduc'd by us to certain Measures]

we so, &c. (pag. 179. lin. 20.) —

pag. 179.

Exhilarating [Excellent,] &c. (lin. 32.) —

are of no use at all [do not at all belong] to,

&c. (lin. 33.)

pag. 180.

Apples [Fruits,] &c. (p. 180. l. 19.) —
 Caus'd them for the Good of [*bestow'd them*
upon] *Man*, &c. (lin. 22.) — made [*pro-*
vided] for, &c. (lin. 25.) — bring forth
 their Young [*be of any profit at all*] with-
 out Human, &c. (lin. 29.)

pag. 181.

Crypsim's
Queint Expres-
sion, upon the
Sluggishness of
the Swine.

pag. 182.
Alites, and
Oscines What,
 with the Ro-
 ses.

Till'd by a cleaving of the *Glebe*, [*Plow'd*,]
 no sort of *Violence*, &c. [*i. e. they us'd not to*
be Kill'd,] &c. (pag. 181. lin. 10, 11.) —
Entrails [*Flesh*,] &c. (lin. 18.) — *Soul*
is, &c. (lin. 24.) Hereby noting (doubt-
 less) the Sluggishness of the Swine; whose
 Life seems scarce to serve it for any other End,
 than what Salt does, when it is Dead; that
 is to say, keep it from Putrefying.]

Wild, (pag. 182. lin. 2.) (*Alites*,) by
 which were meant such Birds, as they thought
 made (the Auspiciu, or) significations,
 by their Expanded Wings, and Flight; but
Tame (*Oscines*,) were those, suppos'd to doe
 This, by the Tone of their Mouth. — and
 not only [as] from, &c. (lin. 12.) —
 perceiv'd [known] by, &c. (lin. 15.) —
 things [*scil. Metals, Waters, Stones*, &c.]
 (lin. 27.) — *Stoiques* [who asserted a
 Divination,] &c. (lin. 34.)

pag. 183.
Two sorts of
Divination ac-
cording to the
Stoiques.

The Natural
 sort split into
 two Branches.

bestow'd upon *Man*, by no Other than,
 &c. (pag. 183. lin. 18.) The *Stoiques* ac-
 count only upon Two sorts of Divination; (in
 our Authours Lib. 1. de Divin.) the One, of
 Art; the Other, of Nature: So that, by
 Power, (Here, l. 16.) which seems to be a
 Third, is only intended (perhaps) Varici-
 nation; This, and Dreams being comprehen-
 ded under the Natural kind of Divination.] —
 Now, tho' you should not be mov'd by any
 one

one of these *Predictions* of the *Southsayers* single, perhaps; yet, take them, &c. (lin. 21, &c.) — at the greatest [not join'd to our Europe] they, &c. (lin. ult. &c.)

Particularly *Homer*, &c. (pag. 184. l. 29.) pag. 184.
Much Excellent Doctrine might be Collected out of *Homer*, concerning the Deity; would Time permit, or the Place bear it.

portended [foreshewn] to, &c. (pag. 185. lin. 4.) — Strange Sights, [Prodigies,] &c. (lin. 6.) — let pass smaller, &c. (lin. 21.) A Stoical Errour; for there Providence ex- is nothing so small, as to scape the Notice of tends to the the Godhead. And, no trouble (neither) in smallest things, This; since, (as *Clem. Alexandr. Writes*, without any *Stromat. 7.*) *Οὐ μετετρέχει, ἔ μεταβαίνων ἐκ τόπου εἰς τόπον, πέντη ἢ ὦν πάντοτε, καὶ μεθ' αὐτῆς διεσπασμένη, ὅλα ἴσῃ, ὅλα φῶς, ὅλα ὁρδ' αὐτοῖς, πάντα ὁρῶν, πάντα ὁκίωον, πάντα εἰδῶν.* He is not Divided into Parts, Distracted, nor Passing from place to place; but, Is Every-where Always, and No-where Circumscrib'd; All Mind, All Light, All Eye; Seeing, Hearing, and Knowing All things.] — Our Party, &c. (l. 24.)

In whom *Vertue* is, there's nothing wanting No Misery, in to Happy Living; was a Stoical Paradox.] — the Stoique's Perfections [Riches,] &c. (lin. 26.) Here's O'inion, where an End of the Stoique's Disputation. Vertue is.

BOOK II. PART III. Balbus Ends the Book, The Contents } with a short, but Grave Exhortation to Cotta, of the Third } Henceforth to employ the Eloquence whereof he is Part of the Sec. } so great a Master in the Defence of the Divinity; as cond Book } also, with a Censure of the Liberty of the Academy.

The *Amendments* of it.

is [*most of*] what I could think of, as proper, &c. (lin. 28, 29.) And *Thus*, I have done with the *Second Book*.

The *Division* of the *Third Book*.

THIS Third Book, of the Nature of the Gods, may, (as the Two Former,) be Conveniently Divided into Three Parts; viz. the Preface, which takes up the Six First Sections, and, the Dispute it self all the rest; save only the Two Last, allow'd for the Conclusion. Here, Cicero, passes from Balbus's Dispute to That of Cotta's. In the Disputation it self Cotta Confutes the Theology of the Stoiques, so at Large set forth by Balbus, in the foregoing Book. And, the Epilogue (or Conclusion,) tells what was the Issue of the Concertation.

An Introduction to the Correction of it.

The Pains already bestow'd upon This Book, may do much (perhaps) toward an Explanation of it: So that, I shall not proceed (Here,) as before; but only subjoyn the Amendments, &c. in Gross, as follows. Viz.

Amendments of the Whole Third (and Last) Book of the Nature of the Gods.

pag. 191.

BOOK III. Pag. 187. lin. 4. bespeak [*advised*] — l. 10. may [*is to*] — p. 188. l. 13. Censure, [or Punishment,] — l. 24. Consistent one with [*Consequential one to*] — p. 189. l. 5. As the Method of the Oration directs [*i. e. in the Method we have begun*] — p. 190. l. 12. These [Religions] — l. 19. [*As I remember,*] Your — p. 191. lin. 32. disadvantaged [*Lessen'd*] — l. ult. Speech [*scil. Philosophical way of Disputing*].

ting, which will not admit of any thing Superfluous.] — p. 192. l. 2. as easie to look with *Both*. [*Why the Eyes are necessarily mov'd together, and both (still) look the same way, may be seen in Aristotle's Problems, Sect. 31. q. 7. and, Aquilonius's Optic. lib. 1. Prop. 19. But (yet,) in Birds, and in Mad-men, this holds not.*] — l. ult. *Jupiter*. [*The Academique (here) passes by the First of Balbus's Arguments, (viz. the Presumption of a Deity from the Sight of Heaven,) as too Heavy for him, perhaps; and, only Answers the Latter, of the Divinity of the Sky.*] — p. 194. l. 15. as Certain [*Truer*] — p. 195. l. 8. came [*come*] — l. 27. throwing [*casting*] — p. 197. l. 29. So, [*in This Disputation, the Point in Proposition*] may — p. 198. l. 31. is [*not*] a — p. 200. l. 23. was [*is*] — l. 24. were [*are*] — l. 25. betook [*betake*] — p. 201. l. ult. *Form'd* [*Confirm'd*] — p. 202. l. 2. *Sense* [*Soul*] — p. 203. l. 12. may [*not*] be — l. 25. some [*part*] of — l. 26. nothing [*none*] of — p. 206. l. 10.) [*For,*] one — l. 11. it [*more*] likely — p. 207. l. 8. naturally [*by Nature*] — l. 17. yet ascribe *Reason* [*yet, Reason*] either, — p. 210. l. 8. *Astræa* [*Astærea*] — p. 213. l. 14. *Supplication* [*Supplications*] — p. 216. l. 11. you are [*are you*] not — l. 30. *Seasons* [*Tempests*] also; — p. 219. l. 4. sprung from [*begot.*] *Ætes* — p. 220. l. 14. and, [*the Third,*] (*reputed, &c.*) — p. 223. l. 4. Overthrown [*Confounded:*] — l. 13. [*we see*] they — l. 14. And, [*For, they are*] either — l. 15, &c. *the Mind,* [*Hope,*

92.

94.

95.

97.

98.

200.

201.

202.

203.

206.

207.

pag. 210.

13.

16.

19.

pag. 210.

23.

24. Hope, Vertue, Concord ; or to be wisht for] by us, as Honour, [Health] Victory — l. 23. all ascribe [none separate] — p. 224. l. 4. [to have been] not — l. 6. took [take] — l. 7, &c. Saturetur [se saturet] Annis, he [fills himself with] years — l. 9. verteret [vertit] — l. 10. minueret [minuit] — l. 13. has an Influence upon [comes to] all — l. 14. dangerous [hazardous] — l. 15. Beside, [For,] that — l. 17. say you to [will you do with] — l. 23. appear'd [seem] to — l. 27. shew [give] the — l. penult. is [has] the — p. 225. l. 1. are [have] both Divine Names [been] — l. 4, &c. and we see the Altar of Orbona, [and, Orbona Hers,] near That of the Lars ; [and, there is (also) an Altar] Consecrated — p. 230. l. 10. Villanies : [Wickednesses :] — p. 231. l. penult. [neither did] Deianira [Intend] Hercules — p. 232. l. 30. Support [Subminister to] such — l. ult. (still) in — p. 233. l. 1. How subtly does [Does not] He — l. 2. [subtly] with — l. 7. (with the Academiques) a Vulgar — l. 8. Happiness [Pleasant] to — l. 20. the [Him] — l. 21. [How much more freely may you send] a going? — p. 234. l. 2. if there were no [without] Reason? — l. 18. of Other Inquisitions ; the Gold, &c. — p. 235. l. 7. Decrees relating to [Suits about] Wills. — l. 12. Laws [Judgments (Decrees)] touching — p. 238. l. 9. for, [and,] 'tis — p. 239. l. 20. provided for [to have taken care of] the — l. ult. lost [convey'd] Maximus his Son (the Consul) to the Pile. Why was Marcellus kill'd by

to the *R E A D E R*.

CXXXV.

by Hannibal? *Why cut they off*] Paulus, &c.
 (p. 240. l. 1, 2.) — l. 3. expos'd [*yielded*] pag. 240.
 to ——— p. 241. l. 1. at the Feet of 41.
 [*before*] the ——— p. 243. l. 6. [*made*] 43.
 betwixt — l. 10. was a *Living* [*bore*] *Te-*
stimony — l. 16. [*very*] favourable —
 l. 17. (*Smiling* ,) [*Laughing* ,] —
 p. 244. l. 9. (*also* ,) that — p. 245. l. 2. 44, 45.
 (*I said*) was — l. 4. call'd in *Chapmen*
 [*and Sold*] by — l. 14. Dying [*being Dead*]
 in — l. 15. Mournfull sound of *Bells* [*sound*
of Unbrac'd Drums] (Or else, *with high-*
swoln Eulogies in his Praise ;) —
 p. 246. l. 7. [*in it*] for — l. 21. *Whole E-*
state [*Safety* (*Life*)] — p. 247. l. 9. 46.
 [*Thô*] *Pythagoras* --- l. 10. *Thô* [*Yet*, (*tru-*
ly)] I --- l. antepenult. the [*all*] *Power* ---- 47.
 p. 248. l. 21.) pointed to [*shew'd them ma-*
ny] *Other* [*Vessels*] under --- l. 23. *Diagoras*
 [*was*] in those [*Ships*] also. Now, [*For*,]
 so ---- l. 24. [*the matter of*] *Good* —
 p. 249. l. 11. *But* , [*For*,] — p. 250 49, 50.
 l. 7. think [*Nor will I ever say*] the —
 l. 14. saying he cannot [*denying that he can*]
 be — l. 15. was able to [*could*] have ----
 l. 18. teach [*are us'd to tell us*,] — l. 19.
Labour [*Endeavour*] — p. 251. l. 4. and 51.
 [*in which All*] is, — l. 5. [*absolutely*]
yielding -- l. 6. [*even*] in --- l. 13, 14. *Well!*
 [*No Wonder ! For*,] nor of *Cities*, (*truly*) ---
 l. 22. are certainly [*must needs be*] heeded ---
 l. 24. regards, [*has regard even to*] —
 l. 25. speak [*think*] of — l. 26: turning
 about [*inspecting*] — l. 37. *Balbus* [*Lu-*
cilius] — l. 41. *Night* [*Evening*] —
 l. 42. other day, [*day or other*,] — l. 43.
 the

pag. 252.

the [my] Contest [with You] must —
 p. 252. l. 6. were surely [I hold to be] a —
 l. 11. much You are too Strong for Me. [easily
 I may be Overcome by You.] — l. 20, &c.
 Truer than Balbus's; [the Truer; but, to
 Me, Balbus's seem'd of, &c. Thus, have
 you the Amendments, &c. of the Third (and
 Last) Book.

A Preparatory
 to an Enquiry
 touching the
 Opinion of Ci-
 cero, as to a
 Deity.

UPON the Reader's finding Cicero to
 make himself the Auditour, (at least,) if not
 the Arbiter of the Concertation; he may be-
 come a little Cūrious (perhaps) to understand
 what might be his Own Thoughts upon This
 Subject. Now, He was of a Sect that pro-
 fess'd to have nought at all Certain, as to Di-
 vine Matters especially; so that 'twere difficult
 absolutely to Affirm any thing concerning him:
 And yet so Strong is Truth; that it was able
 to Force even Him (we may see) to Pronounce
 (against his Fellow-Academique,) in favour
 of the Stoique Lucilius.

S. Augustin's
 Charge of A-
 theism Mitiga-
 ted with rela-
 tion to him.

But, This notwithstanding; S. Augustin
 is very Hard upon him; (almost throughout the
 whole 9th Chapter of his City of God:) For,
 after he has laid down, that, to acknowledge
 a Deity, and yet Deny his Prescience, is per-
 fect Madness; he in such manner Reflects upon
 Tully, for having done This, (Here,) in the
 Person of Cotta, and, (in his Second Book
 of Divination,) in his Own; as to speak him
 not to have been much better than an Atheist.
 Now, True it is; that, to gainsay the Pre-
 science of the Divinity, is e'en all one with
 denying his Existence; in regard, a Know-
 ledge of things to come is Inseparable from
 him,

him, as such : And yet, (with this Father's good Leave,) the Matter is not so, in the Conceit of an Erring Man: For, 'tis not Impossible, but a body may, through Mistake, perswade himself that something Proper to the Godhead is Repugnant to That Blessed Nature, or (however) not Reconcilable with somewhat else, that Manifestly, (and without Contradiction) Belongs to it ; in Denying which to be in Him, he is not of Opinion he Oppugns his very Essence. Thus, our Marcus; believing himself to be Free, and not being able to Concert This with the Divine Prescience ; was rather (it seems) for stripping the Deity of an Attribute, than quitting his own pretences to Liberty : Tho, at the same time, well aware, (questionless,) that, *was* more Likely He should be without Freedom, than the World without a God ; in that he knew the Existence of a Divine Power to be an Innate Principle ; tho not so the Quality, since there are various Opinions concerning it, which would not be, were it (as the Other,) Impress'd in us by Nature.

So that, I shall venture to say, (with all Deference to the Judgment of this Grave Doctour of the Church,) that, (surely,) our Authour was neither Ignorant of, nor yet Deny'd the Divinity ; (in as much as, in the whole Course of the Second of these Three Books, by Another Mouth, (indeed,) are such things deliver'd ; as that, if they do not absolutely Prove a Divine Power, they must needs (at least) raise a strong Presumption of one, into the Minds of All that have regard to Reason, in the Conduct of their Lives :)

Only

He is presum'd
neither to have
been Ignorant
of, nor really
Deny'd a God.

Only I suspect he hung a little in Suspense; (as usual in the Case of Obscure, and Wonderfull Matters;) and, by his great Strength of Wit, fully perceiv'd the many False things, (then) Generally Imputed to the Godhead, by mortal men; tho', wanting the Light of Faith, and a Divine Enstructor, he was not able, in like manner, to Discern what was True: And indeed, even himself (effectually) acknowledges as much, in saying (here,) in the Person of Cotta, I wish I could but as easily find out what's True, as I can confute that which is False: He that so often Convinc'd Others of Mistakes, is sometimes Reprovable of Errour himself.

He was persuaded of the Existence, tho' not able to Comprehend the Quality of the Divinity.

Wherefore, Cicero, (as I said,) undoubtedly perceiv'd that a God there is: (for, I am not for Denying to Him, what I should scarce Refuse Any man:) But, What he is, he only saw in Part; and, Partly, discern'd not; because, either dazled with the Splendour, or oppress'd with the Weight of the Divine Majesty.

The Judgment of the Learned upon these Three Books of Tully's, touching the Nature of the Gods.

But, whatever his Opinion might be, as to a Deity; I find the Judgment of Learned Men upon these his Treatises touching the Divine Nature, to be This: That, if they Confirm not the True Deity, and Religion, they are certainly of great force toward Overthrowing the False. Nor, is this any more, than what the Worshipers themselves of those same sorry Gods (shall I call them) were very sensible of; for, they, (still,) by a kind of Confederacy (as it were,) Conspir'd the Destruction of This Work: and, more particularly, in the Reign

Reign of (that Great Bigott of the Heathenish Superstition, and Enemy of the Christian Religion,) Dioclesian, These Books, and his Two Other of Divination, were publicquely burnt, (as Baronius Delivers, (Anno Christ. 302. num. 19.) in company with the Writings of the Christians. Nay and, before Him, had Arnobius written to the same Effect; who (also) highly Commends Tully, for setting forth These Tracts; and, in the Third Book of his Disputations adversus Gentes, (tho' (as yet) a Heathen, or (however,) no Christian, not so much as a Catechumen, (says the same Baronius,) sharply Inveys against the Burners of them. His Words are to This Effect. Viz. But, before all Others, Tully, the most Eloquent of any of the Romans, not fearing the Imputation of Impiety, with great Ingenuity, Freedom, and Exactness, shew'd what his Thoughts were, as to such a kind of Opinion, &c. And yet, I hear of some, that are much Transported against these Books of his, and give out, that the Senate ought to Decree the Abolishing of them, as bringing Countenance to the Christian Religion, and Impairing the Authority of Antiquity. Rather, (say I,) if ye believe you have ought Certain to deliver, as to your Deities, Convince Cicero of Errour, Confute and Explode his Evil Doctrine. For, to Destroy Writings, or go about to hinder the Common Reading of them, is not to Defend the Gods, but to be Afraid of the Testimony of Truth. Thus far, Arnobius: With Whom, I conclude these same Illustrations, &c. And indeed, I could not leave Cicero, and his Books, in a Better, or
more

more Illustrious Place, than amidst those Bright Flames, wherein the Divine Writings were Consum'd: For, what Greater Honour, than for Him to be joyn'd with Christ; in the Same Cause, and Punishment? Thrice Happy, and Glorious, Cicero, if Another Fire seize not upon thee!

The Translators
Account of this
Preface, &c.

HAVING, now, Done with my Author; let me say as to This Preface, that the Aim of it is, by the Contents, (Here,) to furnish the Connexion of the Discourse; by the Alterations, to reduce the Translation as near as possible to the Expression of the Original; and, by the Explanations, Illustrations, &c. to deliver as True, and Clear as might be, the Sense, and Meaning of it. How far it Answers These Ends, the Reader must Judge. If any think it too Long, to be lookt into; they may understand, that, it is not Absolutely Necessary, but only for such as will take that pains. I am not aware of any Harm These Treatises can do in English, since they come forth Thus Attended. There is no Fairer Plea to Candour, perhaps; than what the Nicety of the Work it self, and the Circumstances of the Translatour of it make up: And yet, this Word of Advice may be accepted, (perchance;) but (however,) must pass for all Apologies; That, Time, brings every thing to Perfection: And, that, a Version of Aristotle's Ethics, and of some Bit or other out of French, (by an Intimacy with Those Tongues, (also,) to be the better fitted for an Agreeable Study, and Profession,) is all the Trouble of the Kind, Likely ever to be given the World, by This Hand.

In

In that a *Perfekt Explanation* of the *Second Page* of *This Work* could not be got in on the *Margin* of it ; as was hop'd it might: You are Troubled (thus *Irregularly*) with what follows, to *That End*.

Viz. Pag. 2. lin. 1. * Knowledge was the Cause, &c.] *The Second Page of the First of these Three Books Explain'd.*
[i. e. That, the Whole Genus and institution of Philosophy, and the Several Sects of Philosophers, proceeded from that Desire of Knowledge Innate in all Men : For, each one Coveting to Know, and ascribing Most to his Own Genius, (promising to himself a Discovery of at least some New Star or other, New World, (as the Saying is ;) Philosophers (Thus) came to Think Diversly, and to be split into Several Parties, according to the Variety of these Opinions. Turnebus, (lib. 14. Cap. 14.) Expounds the Passage, Thus ; That, there can be no Philosophy Without Science, and a Cognition and Comprehension of the Truth. And, Manuccius, by Himself, puts Inscientia for Scientia ; and so, makes this Academical Tenet to be the sense of the Place, Viz. That, the very Ground of Philosophy is no better than Uncertainty.]

lin. 14. † Protagoras, &c.] — [He was a Sophist ; Laertius, Philostratus, and Aulus Gellius, write Much, but Differently, concerning him.]

lin. 15, 16. || Diagoras Melius, &c.] — He was term'd Melius, either from the Isle Melos, one of the Cyclades ; or, from Melia, a City of Caria in Asia Minor : Diogenes, Suidas, &c. speak at Large of him. — * Theodorus the Cyrenaïque, &c.] One Aristippus, (who us'd the Pleasures he had, and despis'd those he had not,) of Cyrene, (a City of Africa,) is deliver'd to have been the Founder of this Sect of Philosophers.

ERRATA.

ERRATA.

IN the *Preface*, pag. 17. lin. 29, 30. read *Miletus*,
a City in the Borders of *Ionis*, and *Caria*, &c.
p. 18. l. 10. after a r. *sensible*, &c. p. 22. l. 24.
for *Epicurus* r. (in *S. Augustin's* Opinion,) *Democritus*, &c. p. 59. l. 4. for *Cabrici*, r. *Cabiri*.
p. 73. l. 18. r. a *Grape*. p. 78. l. 30. for *Existing*,
r. *as, that they are*, &c. There are some *Scapes* of
the *Press* in the *Book* it self; also;) but, since ei-
ther *Amended* in the *Preface*, or not very *Material*, I (*Here*) take no notice of them:

M.T.CI.

M. T. CICERO
OF THE
NATURE
OF THE
GODS, &c.

The First Book.

§. I.

AS there are Many Points in *Philosophy* far from being (Yet) sufficiently Clear'd; so, Particularly, the Question of the *Nature* of the *Gods* (I need not tell *You, Brutus,*) is more *Especially* Intricate, and Obscure: A Matter of it Self most * *Worthy* to be Known, as well as Necessary to the Due Ordering of Religious Worship: Concerning Which, the Opinions of the Learned are so Various, and Disagreeing, as to make up a very strong

B

Cicero (Here) acquaints his Intimate Friend Brutus, with the Reasons of his setting upon a Discussion of the Question of the Divine Nature; which are, the Difficulty, the Illustriousness, and the Necessity of it as to Religion: Then, he shews this Difficulty, First, by the great Disagreement amongst Philosophers disputing touching the Deity; whence, is (by the way) Collected, that Knowledge, (or rather, the Love, and Desire of it) was the Original of Every of the Sects of Philosophers; and, that the Academy is Prudent, in Withholding Assent from Uncertain Opinions; he (also) Illustrating this same Prudence by (its Contrary,) Temerity.

* Cognitu Przclara.

Argu-

Argument that * Knowledge was the Cause (the Original, that is,) of All Philosophy; and, that the *Academiques* are Prudent, in Withholding Assent from things Uncertain. For, what is more Stiff, and Rude, than Temerity? Or, what, so Rash, and Unbecoming the Maturity and Dignity of a Wise man; as either to Cleave to a Plain Mistake, or Peremptorily Defend what is not thoroughly Perceiv'd, and Comprehended?

The Various Opinions of Philosophers touching God, and his Attributes, but especially a Divine Providence, more at Large Recited, in Confirmation of the Prudence of the *Academiques*: Moreover, he shews the absolute Necessity of Deciding the Question of a Providence, by the Inconveniences that ensue, unless it be.

* i. e. manner of bestowing themselves.

† the Head of this Question of the Divine Nature.

As, now, in the Present Case; Most have Held, (What is Highly Probable, and, what we are All led to by Instinct of Nature,) that, Gods there Are: † *Protagoras* Doubted of it: || *Diagoras Melius*, and *Theodorus* the * *Cyrenaique* thought there were None at all. And then, for those that were for the Affirmative, they are so very much Divided, and at Odds, that it would be Tedious to reckon up their Conjectures. For a great deal is deliver'd with relation to the Figures of these same Deities, their Places and Abodes, and their * Action of Life: And, here, the Doctors are mightily at Variance. But, the Chief, the Immediate † Stress of the Question, is, Whether they neither Act, nor Endeavour to Do Ought in the least, are free from all manner of Solicitation, and Administration of Affairs; Or, on the Other side, Whether by Them were all things Design'd and Made in the Beginning, and be (Now) Govern'd and Mov'd, to all Eternity. This is the Point so Mainly Controverted: And, unless it be set Right and Determin'd, men must of necessity be engag'd in very great Errours, and remain Ignorant of what they are most nearly Concern'd to Know.

For,

For there are (as there have been)
 * Philosophers, that conceive the Powers Above do not take any notice of what passes here amongst us. Which if True, what will become of Piety, Sanctity, and Religion? For these Offices are all of them the Tributes of a pure and chaste Mind to the Divinity of the Gods, in presumption of the delight they take therein, and a communication of their Bountyes to our good. But if they neither can nor will help us ; neither consider, nor heed what we do ; and that we are never the better for them ; what reason can there be for our Praying to, Worshiping, or Adoring them? For Piety will not long bear a Counterfeit, any more then the Other Vertues ; And take away *That*, Sanctity and Religion fall together with it : Nay and I am afraid that when we have once quitted our Piety toward the Gods, the very Faith that we owe to Human Society, and Justice it self (the most excellent of all Vertues) will not live long after it.

** The Epicureans ; whose Doctrine he seeks to explode, by drawing it in its Consequences.*

But then there are † *Others*, (and They Persons of Fame and Reputation too) that believe the world to be govern'd and administer'd by a divine wisdom and direction ; and not only so, but that the Deities are studious of the Well-fare of Man : For they look upon the Grain, and other Productions of the Earth, the Seasons, Variations of the Times, and Changes of the Climate, from whence terrestrial Fruits derive Life and Maturity, and which (indeed) are of such a quality as makes it likely enough

† The Stoiques, &c. whose Tenets he allows to be more Probable then the Others.

that the Immortal Beings had an eye to Human use in their Creation, to have been constituted and ordain'd for our particular service. They do also account upon many other things, according as the following Treatises have set forth.

** A stiff assvriev
of the Doctrine
of the New
Academiques.*

*† The Difficulty
yet further
heighten'd by a
collation of Spe-
cial with Ge-
neral.*

*‖ A Preparato-
ry to his own
Apology.*

*Objections a-
gainst his Books,
and Course of
Philosophy.*

And yet even against These, * *Carneades* has made such vigorous opposition; that men must be very Lazy, not to be incited by it to a desire of finding out the Truth. † And there is not any thing (perhaps) whereupon the Learned as well as the Unlearned are so much Divided: Tho' amidst all This Clashing none of their Phancies may (perchance) be the Right; but that more then One of them should, is Impossible. ‖ In This matter therefore, I may pretend in such sort to pacify those that oppose me out of good Will, and confute the Malevolent; that the One may wish they had let me alone, and the Other receive the satisfaction of being better inform'd: For they that admonish as friends are to be enstructed as such; while those that pursue as enemies, are so too to be beaten off.

F O R a mighty bustle has (I find) been made about the Books which I have now within a little while set forth; and much Discourse concerning them: *Some* admiring how I came all on a sudden to set up for a *Virtuoso*; *Others*, being curious to know what I have to say upon each particular subject: I have also observ'd many to be surpriz'd at my applying my self to That kind of Philosophy which seems to take

Book I. Of the Gods.

5

take away the Light, and leave all things dark and doubtful; especially, (it being a Discipline now abandon'd) that I should undertake the Protection of it my self, when it was given over by Others:

Now the Truth is, I have not broken in upon this sort of Study, on the sudden; for it is with no small labour and industry that I have addicted my self to it, even from my Youth; being Then most intent upon it, when people took least notice of me for it. Thus much may be gather'd from my *Orations*, which abound in Philosophical Sentences; and from the Intimacy I had with the many Learned men that frequented our Family; and namely, the famous *Diodorus, Philo, Antiochus, Posidonius*, under whose Tuition I was educated. * *Socrates* reduc'd all Philosophy to Morality. * Nay, and if all the Precepts of Philosophy ought to be consider'd with a regard to Life, those which I have † deliver'd, relating to *Publicque* as well as *Private*, do hold some conformity (I perswade my self) to the dictates of Authority, and Reason. || But if it be demanded *Why so Late, before I fell upon This Subject.* 'Tis easily answer'd: For being wholly at leisure my self, and the state of the Common-wealth necessarily reduc'd under a Subjection to One single Head. * *First*, upon a *Common* account I thought it might be worth my while to try to bring our People acquainted with Philosophy; as deeming it much for the Cities Honour to have matters so weighty, and so worthy of Note, recommended to the world (also) in the Roman Language. And

In answer to the First, he denies that he betook himself to the Study of Philosophy upon a sudden.

* *Socrates reduc'd all Philosophy to Morality.*

† *His Moral Discourses urged to insinuate how early a friend he was to this Study.*

|| *Reasons why so late before he expressly treated of Philosophical matters.*

* *The First Motive, his being loos'd from Publicque Cares, by Julius Caesar's Usurpations upon the Liberty of the Common-wealth.*

I do the less repent me of my Undertaking, in regard my Labours herein have excited in many a desire not only to *Learn* but to *Write* too: For thô we had a great number who before were tolerably well skill'd in the *Greek* Tongue, yet the Nation was little the better for't; because it was still conceived impracticable, to turn that which they had receiv'd in *Greek* into commendable *Latin*. Now in This Particular I have been so happy, (as I flatter my self at least) that the *Latin* I have made use of, comes not much short even of the *Greek* it self.

* The Other Inducement, a hope of mingling his grief by it, for the loss of his Countries Liberty.

* Another Motive to it was Trouble of Thought, upon the consideration of my hard Fortune; for which, could I have light upon a better remedy, I should scarce have made choice of This sort of Application. But there was no other means of Comfort I perceiv'd, then not only to devote my self to *Books*; but also to run thorough the whole Body of *Philosophy*: And indeed, that which gives the fairest view of the several Parts and Proportions of it, is to descant upon it in all its members; for the series and connexion of things is such, and so admirable, that they are as it were linckt to one another, and all adapted and bound up among themselves.

A Reprehension of those that put too great an Esteem upon Authorities.

As to those that would have my Thoughts upon each Particular, they are more Curious then needs; for it is not so much Authority as Reason that carries it in Disputation. Nay, the reputation of the Teacher is frequently hurtful to the Scholar, who not seldom layes his Own judgment aside, and resigns

resigns himself implicitly to his Masters. I am not for the *Pythagorean* way they talk of; which was, upon any Positive Affirmation, to cry *He himself has said it*; and that same *He himself* was *Pythagoras*. Such was the power of a prejudicate opinion, that the bare *Authority* supported it even without *Reason*.

To those that are concern'd at my having Listed my self into This * *Self*, in my *Four Academical Discourses* may perchance afford satisfaction: But however, for the sake of some that are not so apprehensive as I could wish they were, I will, in this place Repeat; that the Practicers of This Method are not absolutely destitute of † *Certainty*: For we do not say that *All things are False*; but only, that every Truth is attended with Falshoods so like it, that 'tis a hard matter to know certainly where the Right lyes. And Hence that other Assertion of ours takes its rise; that *There are many Probabilities*, which, though they cannot intirely be comprehended, yet, being of fair and plausible Appearance, a wise man will not stick to govern himself by them.

* Which all men not the credit of any man to influence the Judgment.

† A denial of their being conversant only in Doubts, and Ir-resolutions; since they aim at a discovery of Right from Wrong; and as they pronounce upon nothing, yet they follow the fairest appearances of Truth.

Neither (Lastly) have I undertaken the protection of what is wholly antiquated, and out of repute; for *Opinions* do not Dye with the Authours; tho' perhaps they may Suffer for want of them to Illustrate 'em: As the way of Philosophizing in question, that *Disputes* all things and Pronounces upon none, was set on foot by || *Socrates*, reviv'd by *Arcefilas*, confirm'd by *Carneades*, and so has flourish'd down to our Times;

The last objection answer'd, by clearing the doctrine of the Academiques from obsolescence.

|| Who said This only he was assur'd of, that he could be confident of Nothing.

* The discouragement it meets with to what to be imputed ; and why.

† A modest lessening of himself.

thô at present (I hear indeed) it is well nigh extinguisht even in the greater part of Greece. * Which (yet) I do rather impute to the insufficiencies of its Asserters, then to any fault in the Doctrine it self, for if a knowledge of the Institutions of any one *Sett* be a matter praise-worthy ; how much more then must it be, an insight into them all ; which he undeniably bids fairest for, who, in quest of the Truth, scruples not to be indifferently for, or against all *Philosophers*, as he sees Reasonable. † I do not pretend to be absolutely a Master of this difficult but glorious *Faculty* ; thô I cannot but value my self (however) upon the point of endeavouring it.

The handling of the Present Question intended for a general Vindication of himself, and Party.

* The Proposition of the First book laid down.

† So it was called, for imputing more to the Saying, then to the Man.

|| An Exclamation to engage attention.

* And enhance the usefulness of the Argument.

B U T now, to free my self from all Obloquy, I will expose the * Opinions of *Philosophers* touching the Nature of the Gods ; wherein I shall appeal unto the whole world, to determine which is the Right : And if either *All* can agree upon, or any *One* be found to have discover'd the Truth ; I shall then admit the *Academy* to have been † Arrogant. Wherefore I may (with *Statius*, the *Comedian*, in his *Twins*) || Crave, beg, beseech, pray, supplicate and implore the Aid and Attention of young and old, gentle and simple ; not upon so Trifling an occasion as was His *Capital Villany* of a Common Strumpet's refusing her Punk's money, for the good Turn she had done him ; but that they come, mark, and know how they are to conceive of * Religion, Piety, Sanctity, Ceremonics, Faith, Oaths ; Of Temples, Altars, Solemn

Solemn Sacrifices; nay and of the very * *Auspicia* too, of which I am *President*: for all *These* refer to the *Question* in hand.

Now, in very deed, the *Dissensions* amongst the *Learned* concerning *This Point*, doe not a little stagger even those that pretend to something of *Certainty*:† And as I have observed *This* often, so did I more especially note it, in my friend *Cotta's* late accurate and elaborate *Dispute*, upon this same subject of the *Nature* of the *Gods*. For coming to him once, upon his *Message* and *Invitation*; on || *Jupiter* of *Latium's* Day; I found him sitting in the * *Hall*, discoursing with *C. Velleius* the *Senator*, (whom the *Epicureans* cry up for the ablest man of all the *Latins*;) *C. Lucilius Balbus* (a *Stoique*, hardly to be equall'd even among the *Greeks*) being likewise present. *Cotta*, as I enter'd the *Room*, told me I came in good time, for that he was Then in *Controversie* with *Velleius* upon a weighty matter; which, (considering the quality of my *Studies*) was not improper for me to interest my self in. It is indeed *Lucky*, (said I) in meeting with *Three Princes* of * *Three Sects*; and were but † *M. Piso* here too, no *Order* of any *repute* would want a *Patron*. *Cotta* Reply'd, If our *Antiochus's* Book, which he lately presented to *Balbus*, be in the *Right*; there will not be any great need of That *Gentleman*; for *Antiochus* is There of *Opinion* that the *Differences* betwixt the *Stoiques* and *Peripatetiques*, are rather *Nominal* than *Real*: And (*Balbus!*) favour us with your *Judgment* of it. Mine? said he; Why truly, I'm amaz'd

* *Divinations* by *Inspection* of *Birds*.

The *dissensions* of the *Learned* upon *This Topic* again, more particularly press'd in behalf of his *Party*.

† The *Occasion* of the *Dispute*.

|| The last of *March*.

* *Exhedra*, a kind of *Porch*, where *Professors* of *Sciences* us'd to exercise.

* The *Four considerable Sects* were the *Academiques*, *Stoiques*, *Peripatetiques* and *Epicureans*.

† The *Peripatetique*.

* The differences betwixt the Stoiques and Peripatetiques.

maz'd that so quick-sighted a man, as is *Antiochus* should not discern the Clashing between them to be much more considerable then he speaks of; since the * *First* separate the *Honest* from the *Profitable* both in *Name* and *Kind*; whereas the *Other* confound them in such sort, as only to distinguish them in *Degree* and *Value*, not in *Substance*. So that it is not barely a slight disagreement of *Words*, but a very great difference of *Things*. But more of This at another time; Now, if you please, to what we were upon. With all my heart, (*Return'd Cotta*) but *First*, let me acquaint our *New-comer* (*looking upon Me*) that our subject was the *Nature* of the *Gods*: A point, Sir, that now (as ever) appearing to me to be exceeding difficult and obscure, I had prevail'd upon *Velleius* to report *Epicurus's* Thoughts concerning it; and, Sir, (*added he, bowing to Velleius*) if it be not too much Trouble, oblige us with a Recapitulation of what you have already deliver'd. I'm Content, (*Reply'd he*) tho' this Person (*Smiling upon Me*) will not be my *Second*, but yours; you having both Learnt from the same † *Philo* not to be *Positive* in any thing. My *Return* was, that *Cotta* would answer for our *Tenets*; and that I came not to *assist*, but impartially to *hear*; bringing with me a mind wholly disengag'd from all obligations of a necessity to defend either *this* or *another* Opinion.

† An Academicus.

Velleius introduced, reckoning up the *Opi-*

§. 2. HEREUPON, *Velleius*, [with as much assurance, I must confess, (according

ding to the *wont* of That Party) as if he dreaded nothing more then to seem to Doubt of any thing, and as if he had been just dropt thorough *Epicurus's* * *Intermundia* from the *Council* of the *Gods*] Give ear (said he) then; not to vain and devised Tales; not to the Mechanical, World-making *God* of *Plato's* † *Timaus*; not to that Conjuring old *Gypsie* of the *Stoiques* (*ωε-
yos*, or) *Providence*; nor yet to that Thinking and Feeling, Round, Fiery and Voluble *Deity*, the *World*: These being the *Mor-
moes* and *Goblins* of Dreaming, rather then of Reasoning *Philosophers*. || For how should your *Plato* see *God* in the great * *Work-house*, he talks of, giving fashion and shape to the *Universe*? What *Engins*, *Tools*, *Machins*, *Beams*, *Assistants* were made use of in the *Erection* of so stupendious a *Fabrick*? How came the *Air*, *Fire*, *Water*, *Earth*, all on a sudden to be subservient to the *Will* of the *Architect*? Whence proceeded those *Five Forms*, that he phansy'd to give being to all the Other, and that jump't so luckily for the fashioning of the *Mind*, and production of the *Senses*? It would be endless to run through All; which indeed are generally of such a consideration, as that they look more like things to be wish'd, then to be found: But his *Master-piece* is, his suggesting the *World* to have been Created, made (I may say) with *Mortal* hands; and in the same breath pronouncing it to be *Everlasting*. Can He pass but for so much as a *Smatterer* in *Philosophy*, who shall conceipt any thing, that had a Birth,

nions of Others concerning the divine Nature, or Essence.

* Spaces he phansied between Worlds.

† His Dialogue so entitled, which treats of the Origen of the World, and its Creator.

|| He seeks by Ridiculing of *Plato*, to overthrow his assertion that the World was made by God.

* So *Plato* called the all-surrounding Circle of the Air, or Heavens.

*His Argument
againſt Plato's
Eternity of the
World.

Birth, to be Eternal? * For what compoſition is there, that is Indiffoluble? Or what, that having once had a Beginning, will not alſo have an Ending?

A Refutation
of the Stoiques
Providence.

As to (*πρόνοια*, or) *Providence*; if taking it (*Lucilius*!) as you would have it, I demand (as e'en now I did of the *Other*) the Tools, Instruments; the Model and Deſignation of the whole *Work*. But if Otherwiſe, why yet did ſhe make the World Mortal, and not (as *Plato's* Divinity had done) Everlaſting? And I do further require of you both, how came it that theſe Globe-makers appear'd all on a ſudden; and that we ſhould hear nothing of them for ſo long before? † For it does not follow that if there was no World, there were no Ages; I do not mean ſuch Ages as are made up of ſo many years, and upon a computation of ſo many days and nights; That could not be, (I grant) without the Revolution of the Orbs: But, from Infinite Time, there was a certain Eternity not confin'd to any Rules or Meaſures of Seasons: Tho' *How* it was, we cannot underſtand, nor as much as imagine that a time there ſhould be, when no Time was. || Reſolve me, now, (*Balbus*!) why your *Providence* was Idle all ſo Immenſe a Space. Was ſhe loth to undergo ſo much Toyl? Nothing of That kind could reach the God-head: Nor, in truth, was there any in the Caſe; ſeeing all Seminary Powers; the Air, Fire, Earth, Water, are ſaid to have obeyed the God of Nature. And then wherefore was he ambitious

*His Opinion
of Times and
Ages.

¶ *Epicurus's*
Argument a-
gainſt the
Stoiques Pro-
vidence; there
is no ſuch, be-
cauſe ſhe muſt
have been Idle,
which it was
impoſſible for
her to have
been, he ſays.

bitious of turning * *City Surveyor*, (as it were) and garnishing the Firmament with *Signs* and *Lights* ? If for his own more commodious Habitation ; for an Infinite space before he dwelt (it should seem) in the dark, as in a dungeon. Moreover, can we believe him to be *Taken* with That Variety, wherewith we see Heaven and Earth to be imbellish'd ? What Entertainment can This be to Him ? Or if it were a delight, he could not so long have been without it. Or again, were all *These* made (as you still tell us) for the use of Men ? Of *Wise men only* ? Truly, a great Lumber of things for a very small Company ! Or, of *Fools* ? *First*, there could be no reason for his accommodating the *Bad* : And *further*, what could he hope to get by't ; in regard *Fools* are confessedly the most *miserable*, even in the very Notion of such : For, then *Folly*, what can be more *Deplorable* ? And yet *once more* ; seeing there are such numberless *Crosses* incident to Human Life, that a *Wise man* is Fain to temper them by his *Vertues* ; *Fools*, on the contrary, are neither able to avoid them at a distance, nor to *Bear* them at hand.

Now, for those that have bestow'd Sense and Reason upon the *World* it self ; they appear to be utterly Ignorant of the Nature of the *Mind*, and what *Forms* it is possible for it to *Actuate*. But *These* shall be spoken to by and by ; and I will now continue my admiration at the-Heaviness of † them that will needs have it to be Animated, Immortal ; and Happy and Round withal : Which

* *Ædilis*, an Officer amongst the Romans, that had in charge to adorn the Temples, and publique Spectacles.

He objects against those who phansy'd the World to be indu'd with Reason.

† The Platoniques, &c.

* *Why the World could not be happy, were it such a God as Plato pretends.*

is a Figure to which *Plato* ascribes more then to any Other ; thò for my part, I should as soon have given my Vote for the *Cylinder, Square, Cone, or Pyramid.* * But what kind of *Life* do they appropriate to This *Round Deity*? Why, a being whirld about with an Incessant unimaginable Celerity. With which Motion I do not see how Happiness, and a steady Mind can be consistent : A Motion, the least exercise whereof upon *Our Bodies*, is Painful ; why then may it not be alike Troublesome to *Him* too ? Nay, the very *Earth*, as part of the *Universe*, must consequently be a Portion of the *Deity* : But a great deal of This is barren, and uninhabitable ; some of it scorcht with the over near approach of the *Sun* ; and some again, by his too great distance, harden'd and cover'd with Frost and Snow. Wherefore, if the *World* be a *God*, and These *Parcels* of it ; some of his Limbs must necessarily be parcht and burnt, others chill'd and benumb'd.

He now comes to what more especially relates to the *Stoiques* ; and opposes to *All*, the Principles of his own *Sect*.

|| He blames *Thales* for supposing the Mind to be able to live without a Body (contrary to the judgment of the *Epicureans*) and yet substituting the *Water* as one, and so making the *Deity* to be *Mortal*, as it were.

BUT I will now report, and prove the quality of what you (*Lucilius!*) are more directly concern'd in ; Beginning with the *Last* of the above-nam'd *Elements*.

|| For *Thales Milesius*, who was the first that searched into matters of This kind, made *Water* the *Original* of all things ; and *God* to be That *Wisdom* which formed All

All things out of *Water*. Now if the *Deity* can subsist, abstracted from a Corporeal Sense, or Nature; why, did he assign it a Watry one? were the *Mind* it self able to live without a *Body*.

Anaximander phanfy'd that the *Gods* were born; and that after a long space of time, they dy'd; and that there were *Innumerable Worlds*. * But how should we conceive the *God-head* to be other then *Sempiternal*? * *The Epicureans held God to be Eternal.*

Anaximanes was next; who pronounc'd the *Air* to be *God*; to be Generated, Immense, Uncircumscrib'd, and in perpetual Motion. † As if That which is absolutely void of *Form*, could be a *Divinity*; to whom must needs belong not *Some* only, but the most *Beautiful* shape. Or, how should that which had a *Birth* be exempt from *Dissolution*? Him *Anaxagoras* both follow'd and borrow'd of. But yet he was the first that affirm'd the *Model* of Universal Nature to have been projected and perfected by the efficacy of an *All-comprizing Intellect*. || *And that be is of Human (which they take to be the most beautiful) shape.*

Wherein he was not aware that to such an *Incomprehensibleness* there could be no Conjunction of any sensible Motion; nor that there cannot be any sense at all, where the Soul is not affected, upon external Violence: So that if he accounts upon this *Intellect* as something in the Nature of an *Animal*, there ought to be some or other Existence yet more internal and within it, from whence it might take a name. But what can be more *Inward* then the *Mind*? and therefore it is enclosed in an *External Body*. This

|| *His Exceptions against Anaxagoras's Doctrine, are all Epicurean too.*

* Epicureans.

† He was a Pythagorean.

‖ A famous City of Calabria.

* He had a great many followers, in this Opinion.

† Why the World can have no Soul.

‖ And without any Body: He speaking carnally, and as if it were

a pouring of Liqueur into a Vessel.

This Doctrine will not go down with *Him*: And * *We*, on the *Other* side, are not able to apprehend how there can be any *Soul* separate from all *material adjuncts*.

† *Alcmæo* of ‖ *Crotæ*, in Deifying the *Sun*, *Moon*, *Stars*; as also the *Mind*; did as little consider that Thereby he attributed Immortality to Mortal Things. Nor yet did * *Pythagoras*, who asserted the Essence of One *Universal Soul* included in and extended thorough all frail Beings, and that *Ours* were still taken from it, † any more discern that in such a rending away of *Human Souls* the *Deity* it self could not but be dilacerated; and that seeing our *Minds* were to be (as they too often are) expos'd to great Afflictions, Part of This *Divinity* must consequently be *Miserable*: Which cannot be. And Then, were *Human Reason* a *God*, how could it be Ignorant of any thing? Or how (moreover) could This *Universal Soul*, if it be purely ‖ *Spiritual*, be mingled with, or infus'd into the *World*?

Xenophanes, who held the whole *Mafs* of things, as *Infinite*, and indu'd with a *Spirit*,

to be a *God*; lyes open to the same exception with the * *Other*; especially as to his † *Infiniteness*, which excludes all sensible Apper-tenences.

* *Alcmæo*, *Thales*; &c. who presumed the *Mind*, which they still speculated upon as in mixtures, to be yet able to subsist without any Body at all.

† The same Case with *Anaxagoras*'s before.

But * *Parmenides* Harps upon a certain *Device* in the nature of a *Ring*. That Supreme † *Circle* which environs the Heavens, and is endu'd with Light and Heat, he terms *Stephane*; and makes it to be a *Deity*: Tho' neither sense, nor any Divine Form is discernible in it. He abounds in other Monstrosities of the like stamp; subjecting the *Gods* to Eroyls, Discords, Lusts, and such other Infirmities as are defac'd by Time, Distemper, Sleep, Age, or Oblivion. Nor are his Concepts about the *Stars* of any better Leaven: But having objected against them in *Alcmaeo*, I will here pass them by.

* He was of Elea, a City of Lucania.

† Others term this Supreme Circle an Infinite Mind.

Empedocles is Out, in many things; but in his Opinion of the Gods, most shamefully: For he will have the four *Principles* (whereof he phantasies all things made and to consist) to be *Divine*. Which yet are palpably lyable to Rise, and Decay; and absolutely void of Sense. Neither did || *Protagoras*, in acknowledging himself unable to deliver any thing of Certainty touching the Gods, or to say whether there were any or no, or what they were, seem to be one jote more Knowing in the Nature of the *Deity*.

The Elements no Deities; and Why.

|| *Protagoras's* Uncertainty in the Matter reprehended likewise: The Epicureans being still peremptory in all Cases.

What shall I say of *Democritus*? who ranges the Stars, and their Orbs in the number of the Gods, and that * *Incorporated Vertue* which produces them, and directs their Courses: As also Human Judgment and Understanding. Was he not involv'd in great Errors? And then, in denying any thing to be Sempiternal, because nothing

Democritus's Opinions exploded.

* That is, adjoynt to sensible matter; and so capable of Motion.

always

* The Air no
Deity.

He comes back
to Plato again;
and charges
him with Un-
steadyness.

† The Epicure-
ans held God to
have a Body.

Xenophon re-
prehended.

always abides in one and the same state; what does he but so wholly overthrow *That* God, that he scarce leaves us any account of him. * As to the *Air*, which *Diogones of Apollonia* takes to be a Deity; what *sense* can it pretend to? What *Form* of a Divinity?

IT would be Long, to insist upon *Plato's* Fluctuation in This Particular. In his Dialogue entitled *Timæus*, he denies God to be Expressible, as the Father of the Universe: And in his Books of *Laws*, will not admit of too much Inquisitiveness touching his *Nature*. † But in making him to be *ἀσώματος* (as the *Greeks* say) and without a Body, he feigns an Impossibility; since, Then, he could not but be destitute of Sense, Reason, Pleasure; all which we comprehend in the notion of a Deity. The same man, both in his *Timæus*, and Books of *Laws*, sets up the *World* for a God; as also the *Air*, *Stars*, *Earth*; our *Minds* too; and all *Those* which Tradition has handed down, as instituted by our Ancestors. All which are in themselves notorious Untruths, as well as plain Interferings one with another.

Xenophon; in fewer words commits in a manner the same Mistakes: For in his Summary of Memorable Sayings and Acts of *Socrates*; he represents him Disputing the Lawfulness of enquiring into the Figure of the Deity; and yet asserting the *Sun*, and the *Mind* to be such; and one while the Being only of One God; by and by, of More. Which are Levities much of a sort

sort with those before noted in *Plato*.

* *Antisthenes's* Doctrine, (in his Treatise call'd *The Naturalist*) that there are *Many* Gods of vulgar Consecration, but only † *One* Natural one ; is likewise destructive of the Power and Nature of the *God-head*. Nor is *Speusippus's* much otherwise ; for, (following his Unkle *Plato*) in maintaining a certain Incorporeal Power, capable of Perception, by which all things are administer'd, he seeks to † root up out of our minds the very Notion of a Deity.

* He was an Athenian.
† The Epicureans phansied that there were many Gods.

|| Because They conceive that the Soul can

neither Exist, nor discern, if abstracted from a Body.

Aristotle, in his Third Book of *Philosophy*, is as confused as the rest : varying in one thing alone, from his Master *Plato*. First, he Deifies the Mind only ; Then the World it self ; By and by sets a certain * *Essence* over *That*, and gives him in charge to guid and govern it by a knack of Revolution, or tossing to and again. Next, he ascribes Divinity to the Heat of the Firmament ; never considering that it is part of the Universe, which he had elsewhere accounted upon as a God : Tho' it be hard to conceive how *That Divine sense* should abide in so great an † Agitation ; and what, too, must become of all the Rest of the Deities, if even Heaven it self be set up for one ? And *Then*, in not allowing him a Body, what does he less, then at once strip him of || Sense and Reason ? And moreover how, without a Body, could the World be mov'd ? Or how (Lastly) can it be at ease, and Happy ; being in Incessant Self-motion ?

Objections against Aristotle's Conjectures upon This Topic.

* Herein he differs from Plato, in that he sets up another kind of Deity beside that Divinity which his Master compriz'd within the Circumference of the Mind.

† The Epicureans suppos'd the Gods to be idle.

|| As They teach.

His

Xenocrates excepted against, for not describing the Form of the Gods; and upon other accounts.

* Saturn, Jupiter, Mars, Venus, Mercury. † Or thus either, Which, as of so many scatter'd Parts or Members, (as it were) are to be, &c.

Heraclides's whimsies disapproved.

† And therefore Childish.

So are Theophrastus's.

|| And also his Scholar Strato, whose Opinions were much the same with Pythagoras's.

* For his great affection to the Study of sensible Nature.

His Fellow-Pupil Xenocrates has not any greater cunning to boast of, in this Particular; In whose Discourses upon this Subject, we meet not with any Description of the *shape* of the Deity. He makes the Gods to be *Eight* in number; the * *Planets Five* of them; the *Sixth* to consist of all the other Stars in the *Zodiac*; † which, severally, are only Limbs and Members; but in the *Cluster*, must be reputed One single Divinity: The Sun (he says) is the *Seventh*, and the Moon the *Eighth*. But in what respect any of these can be deemed Happy, a man can hardly Imagine.

Heraclides of Pontus (who came out of the same School) has stuffed *His* Books with sundry Childish Fables. One while he will have the *Universe* to be a God; another, an *Intelligence*, and by and by the *wandering Stars*; divests him of a † sensible Body, and yet pretends his Form to be Variable. In the same Books he also crouds the Air, and the Earth into the number of the Deities.

The Inconstancy of *Theophrastus* is not whit more Tolerable; for *sometimes* he attributes divine Prerogatives to the Mind; *Then*, to the Firmament; and *anon* to the

Planets, and Celestial Constellations. || Nor yet does his Scholar *Strato* (dignify'd with the Title of * *Naturalist*) deserve more regard; who makes the whole

Divine Vertue to be seated in, and diffused thorough *Universal Nature*; and to occasion Birth,

Birth, Growth, and Dissolution; but withal to be void both of * *Sense* and *Form*.

* *And consequently of Prudence, and Pleasure; according to Their Doctrine.*

BUT, to return to your Friends, (*Balbus!*) Zeno was of Opinion that the Law of Nature was a Divinity capacitated to stir up good Desires, and quell the contrary: Tho' how such a Law should come by Life, we are as much to seek, as we are assur'd that the Deity is Animated. In another place the same Person Deifies the Fiery Circle of the Heavens: Only there's no conceiving of a God that understands nothing; † we can have no notion of any such either in our Prayers, Wishes or Desires. In Other Books he makes a certain *Impulse* extended thorough all Natures, to be divinely affected. He attributes as much to the Stars also; and to the Years, Months and Seasons. And in his Exposition of *Hesiods* (*Theogonia* or) Origination of the Gods, he destroys the imprinted, conceived Notions of the Deities; reckons not *Jupiter*, *Juno*, *Vesta*, nor any of the rest that are of Vulgar Appellation, in the number; and teaches, that those Names are, in a certain respect, to be affixt to things Mute and Inanimate.

He comes now to take the Stoicks themselves, directly, to task; beginning with their Founder Zeno.

† He derides the Opinion.

Nor is his Scholar *Aristo* any nearer the Mark, in phansying the Figure of the Gods to be Indiscernable; that they are without || *Sense*; and doubting whether they have Life, or no.

Aristo blam'd too.

Cleanthes (who was a Hearer of Zeno, at the same time with the Other) *First* Deifies

|| Contrary to the Opinion of the Epicureans. As also *Cleanthes*.

the

the World it self ; *Then*, the Universal Mind, and Spirit ; *Next*, he pronounces for a most certain Deity : That Highest, Lowest, All-surrounding and Embracing Heat, which may be call'd the *Firmament*. The same man, (Doating, as it were) in the Books he wrote against *Pleasure*, One while holds the Gods to have a certain Form and Shape : Then, that the Stars are the Only Deities ; and at length, that nothing is more Divine then Reason. Thus that Great God, whom we only know in Contemplation, and take no other Impression of, then in the Notion of the Mind ; Thus that God (I say) comes not to appear at all !

Perseus censur'd.

Perseus (another of *Zeno's* Scholars) teaches to reckon upon those as Deities, who have been the Authours of any Invention beneficial to Human Life ; and to dignify the Profitable things themselves, so found out with Divine Appellations ; intimating as if they were Gods in very deed, rather then matters of Divine Institution. Now what can be more absurd then either to attribute Divine Honours to things fordid and deform'd ; or to place in the Number of the Deities, men long since Dead and Rotten, for whom Tears and Mourning were the most proper sort of Adoration ?

Crypsippus's Opinions Reported, and condemned.

As to *Crypsippus*, (who is held to be the sharpest Interpreter of the Dreams and Doctages of the *Stoiques*) he set up a great Company of Unknown Deities ; and so wholly Unknown too, that it is impossible

to

to get any Information of them, even so much as in Conjecture: Tho' one would think that a man might take any Figure into his Imagination. *First*, he makes the Divine Virtue to be plac'd in Right Reason; and in the Mind and Spirit, diffused thorough the whole Mass of Nature: *Then*, he Deifies the World; and the Universal Effusion of its Soul: *Next*, the Power of That Soul, influencing the Mind, and Judgment: *By and by*, that *Common Nature*, which contains, and conjoyns all things: *Then* again, the Fatal and Dark Representation, and Necessity of things to come; as also the Fire, and that which I before term'd the Sky, or Firmament. And *Last-ly*, those things which do naturally flow, and persevere; as the Water, Earth, Sun, Moon, Stars; and that Supreme Circle which environs the whole World; and such Men too, as have acquir'd Immortality. The same Person stickles for the Sky, or Firmament to be him who is usually call'd *Jupiter*; for That Air which glides thorough the Water, to be *Neptune*; and for the Earth, to be *Ceres*; after the same fashion interpreting, and applying the Ordinary Names of all the Other Deities. He avers further, that the Power of that Eternal Rule, or Law, which seems to be the Guide of our Lives, and the source of Honest actions, is also *Jupiter*; and calls this Immutable Decree it self Fatal Necessity, and the sempiternal verity of future Events. But none of These seem to have any thing in them in the least expressive of a Divine Virtue

Vertue. Thus far, his *First* Book touching the Nature of the Gods : And it is the chief scope of his *Second*, in such sort to accommodate to what he had deliver'd in his *First*, the Fables of *Orpheus*, *Musæus*, *Hesiod*, *Homer* ; that the most ancient Poets (who never dream'd of any such matter) might seem to have been *Stoiques*.

He was of Seleucia a Town near Babylon, and therefore he was call'd Babylonius.

Him *Diogenes* of *Babylon* imitating ; in the Treatise he entitles *Of Minerva*, will not allow the Story of *Jupiters Birth*, and the *Rise* of the *Virgin* to be a Fable ; but reduces it to *Physiology*. [*That Fable is, that upon Vulcan's cutting of Jupiter's Head with an Ax, a Little Armed Girl (Minerva) started out of it ; who Invented the Arts.*]

The Philosopher as much Out upon This Subject, and as Extravagant as the Poets, Egyptians, Magi, and the Common People.

And thus have I run thorough most of the Dreams of *Doaters*, rather than Judgments of *Philosophers* ; which truly come little short of the Fictions of the Poets, (that have poyson'd by their very suavity) in Absurdity, and Unreasonableness : These having introduc'd their Gods raging with anger, inflam'd with Lust ; and presented to our view their Feuds, Brawls, Skuffles, Wounds ; as also their Piques, Hatreds, Discords, Births, Deaths, Complaints, Lamentations, prodigious Veneries, Adulteries, Bonds, Copulations with Women, and Mortal Bratts springing from Immortal Begetters. And with these Poetical Levities, may be coupled the superstitions of the *Magi*, and the Extravagancies of the *Ægyptians* in the same kind ; as also the Opinions of the *Common people*, which are wholly made up of Uncertainty and Ignorance of the Truth.

§ 3. Who-

§. 3. WHOEVER therefore duely weighs the Folly and Presumption of these things, cannot but have a *Veneration* for *Epicurus*; and account of him as amongst those who are the subject of this Dispute.

He comes now to recite Epicurus's Opinions, as to This Matter.

* For *He* first discern'd that Gods there were, because Nature her self had impress'd a Notion of them in the Minds of all men.

** The Existence of the Gods infer'd from natural Instinct.*

For what People, or Countrey ever was there, that had not, previous to all instruction, a certain Anteperception of a Deity? Now This Impression *Epicurus* terms *πρόληψις*; meaning by the Word, a Prefiguration of any thing in the Thought, without which, nothing can be understood, enquir'd into, or discuss'd. And for the force and benefit of this argument, we stand indebted to that Divine Tract of his touching the *Rule* and the *Judgment*. Thus then you have the Foundation (as it were) of the Question firmly laid: For, where an Opinion is not grounded upon any Institution, Law or Custom; and there remains an Universal consent, and submission to one thing: We cannot but be satisfied of the Existence of a Deity, because all are possess'd with Ingrafed, or rather Innate, and Connatural Apprehensions of one. Now That cannot but be true, which every body submits to, as such. Conclude we, Then, that Gods there are, because the Being of them is acknowledg'd by most, as well Fools, as Philosophers. We must likewise own This to be Certain, that we are all of us indu'd with This, whether Antepercep-

tion (as above; for new things require new terms of Expression, as *Epicurus* call'd That *αεὶλαπσις* which no Body did before him) or Prenotion of a Divinity.

And also that they are Blessed, and Immortal.

** And therefore they are concluded to be Idle, and void of favour and aversion.*

† Our adorations due to the Excellency of their Nature.

|| And thus is all Superstitious fear taken away, he says.

** That is, inconsistent with Happiness, and Immortality.*

Their Shape, Life, and Thoughts enquir'd into.

And Then, This we hold further; that They are to be reputed Blessed and Immortal: For the same Nature that furnish'd the Notion of their Existence it self, engraved also in our minds an assurance of their Happiness and Immortality. * Which if so, it was not without Reason that *Epicurus* held that, As Blessed and Eternal, they can neither be cumbred with any trouble themselves, nor create others any; and consequently, are neither actuated by Favour nor Aversion: In regard that what is lyable to such Passions is usually Frail and Mortal. If we only sought piously to worship the Gods, and be deliver'd from vain Apprehensions; Here were enough said for That end: For our † Devotions are due to the admirable and adorable nature of the God-head, upon the single score of its Blessedness, and Immortality: Because that which is Excellent exacts, as of a Due, Regard, and Veneration. || And Thus, now, are all superstitious Dreads of the Power, and Anger of the Deity remov'd. For Hatred and Affection are understood to be * separate from the Blessed and Immortal nature. And they once taken away, there can be no longer any cause to stand in fear of those that are Above us.

But to Corroberate This Opinion, let us enquire into their Figure, Course of Life, and Action, and Agitation of Mind

Mind. As to their *Shape*, it is partly hinted to us by Nature, and in part by Reason.

* Nature tells us that no Men, nor Countries, ever represented the Divinity under any other Form then what was Human: And indeed, what other Figure of him ever yet Occurr'd to any Body, Sleeping or Waking? But, not to reduce all to First Notions, Reason it self speaks the same thing: For since it seems to be but requisite, that the most Excellent Nature (whether to be esteem'd such, upon account of its Felicity, or of its Eternity, comes all to a point, as to This) should also be the most Beautiful; what Composition of Members, Conformation of Lineaments; what Shape or Figure can be able to vye with Ours, in That Particular? Your Tribe (*Lucilius*! for as to my *Cotta* here, he's a Little Every thing) forget not, in their Panegyriques upon the Divine Skill and Workmanship, to expatiate upon the Aptness and congruity of all the Parts of Mans Body, as well for Use as Comeliness. Now if it excell the shape of any Other Animal, and the Deity be Animated, how can he but be of this most Beautiful Form? † And if it be out of Doubt that the Gods are most Blessed; That nothing can be Happy, without || Vertue; That Vertue cannot be where Reason is not; nor Reason be inherent in any other Shape but Ours: It must necessarily be granted that the Gods are of Human Form. * And yet This is not a Carnal Body neither, but only *as it were* one; nor has it any Real Bloud, but some-

* Nature and Reason urg'd to make out that they are of Human Shape.

† A kind of Syllogistical Gradation.

|| Or, a Well dispos'd Mind.

* What is to be understood by this expression.

what only of such a Resemblance. [*Being in the next degree of Potency to what is constituted both of Flesh and Bloud.*

He excuses his brevity.

* Epicurus commended.

† Of what quality he takes the Body of the Deity to be.

¶ How it comes to be discern'd.

* Infinite Images, and whence they proceed.

† How this infiniteness is to be reputed quality'd.

These things, tho' they were more acutely discover'd, and subtly expressed by Epicurus, then to be understood by every body; yet, in confidence of your quickness of Apprehension, I make shorter work with them then were otherwise convenient. * This Epicurus now, (who not only pry'd into the most secret Recesses of Nature, but was plain, nay even palpable in Expounding such Mysteries) affirms the Force and † corporeal Essence of the Divinity to be Imperceptible to sense, and only discernible by the Spirit; that it hath nothing solid in it; abides not always exactly the same, after the manner of those things, which, upon the score of their Firmness, he calls *στέφανοι*, || but that it is seen by Images which are perceiv'd by Similitude and Transition: * For the kinds of these Images being Infinite, resulting from the Innumerable Atoms that continually flow from the Deity; and our minds being with incessable delight intent and fixt upon them; there comes thus to be wrought in us a Comprehension of That Happy and Eternal Essence.

Nor is the mighty Power of This Infiniteness unworthy of great and serious Contemplation: † For it must needs be suppos'd in such sort qualify'd, as to compleat specificall Natures, by a tacking together, and poising of Atoms with corresponding Atoms. This, Epicurus term'd *ισοποια* or Even-

Even-ballancing ; and from it infer'd, * that since the number of Mortals was so large, That of Immortals could not be inferiour ; and the means of Conservation equal to those of Dissolution.

* Two Epicurean Tenets.

YOUR People are wont further to demand of us (*Balbus!*) *How the Gods spend their time ; and what course of Life they lead.* Such a one (I answer) as that nothing can be imagined to be more Blessed, or more abounding in all goods : † For they do nought at all, are not entangled in any Affairs, nor hammer out any Designs ; but are wholly taken up in the delight and contemplation of their own Wisdom and Virtue : And so live in assurance of enjoying both the greatest, and never-fading Pleasures. || Such a Deity, now, may properly be pronounc'd Happy ; whereas *yours*, at the very best, is no better then a *Drudge* : For if we take the World it self to be a God, what can be less at rest then It ? Since it is, with wonderful celerity, whirl'd about the Axeltree of Heaven, without Intermision. Now nothing can be *Happy*, that is not also *Quiet*. Or if (again) we reckon upon some or other Divinity within the World, that rules, and governs it ; preserves the Courses of the Stars, Mutations of the Seasons, and the Order and Vicissitudes of Things ; and, Surveying the Earth, and the Deep, provides for the Life, and Weal of Man : Neither yet is *he* exempt from Offices of Toyl and Trouble : Whereas we place Happiness in the Security of

Their Course of Life laid down.

† Wherein Epicurus makes their Happiness to consist.

|| The Felicities of His Deity illustrated, by an opposition of the hard Tasks that the Stoiques, &c. impose upon theirs.

the Mind, and a vacation from all employ.

*How the World
was made, in
the Opinion of
Epicurus.*

* Nature, un-
assisted with
any divine Rea-
son, makes In-
numerable
Worlds every
Instant.

† The place he
phantasies for his
Atoms.

|| All things pre-
tended to have
been made by
them.

* He carps at
the Philosophy
of the Stoiques.

For the same *Epicurus* that taught us This, further inform'd us, that the *Universe* was made by *Nature* her self; and that there was no need of a Forge or Shop in the Case; the Work which you account upon as Impossible to have been effected, without the aid of a divine skill, being so easie to Her, that * she will, does make, and has made Innumerable Worlds. Now because you see not how she should be able to Frame it, unassisted with some special Providence; you fairly (after the manner of the Tragick Poets) being gravel'd, and at a plunge, betake your selves to a Deity, whose Help you would never have call'd upon (I'm confident) could you but have seen that † Immense and every way boundless magnitude of Regions, wherein the Mind casting, and stretching it self, wanders far and wide without finding any *Superficies*, or place to rest on. || In this Broad, Long, Deep Immenfity (now) swarms an infinite Power of Numberless Atoms; which by sticking together, and clinging to one another, are Continu'd, notwithstanding the Interjection of a *Void*: Whereby These same *Forms* and *Shapes* come to be fashion'd, which you phansy not to be formable but by *Bellows* and *Anvils*. * And therefore have you Erected, and set over us a *sempiternal* Lord, to be an Object of Terrour to us day and night; for who could choose but be afraid of an All-disposing, All-claiming, Thinking, Noting; an Inquisitive, Restless Divinity?
Hence

Hence sprung up your (*ἐμαρτυρία*, or) Fatal Necessity; by which, you make all accidents to result from an Immutable constitution and continuation of Causes. Is not That a precious kind of *Philosophy* (think you, now) that, after the wont of Old Wives, and the Sillier sort of people, ascribes All to *Fate* ? And thus too, came on, your (*μαντική*, or) *Divination*, which (should we give any heed to't) would plunge us into superstitious amusements, to such a degree, that we must down upon our Marrow-bones to the * whole Litter * Aruspices, of your shavling *Sacrifice-Inspecters, Craftsmen* Augures, Arioli, Vates, & Fortune-tellers, *Signifiers of the Fates of the* Conjectores. *Common-wealth, and Interpreters of Dreams.*

† But We, having been loos'd from these † The better to set off the Excellency of his Parties Doctrine. vain Fears, and put into a State of Liberty, by *Epicurus* ; are now (to our comfort be it spoken) no longer afraid of those whom we believe to be free from Trouble Themselves, and to molest no Body : And we pay our unfeigned Devotions to them upon the only consideration of their Excellent, Adorable Nature.

But my Zeal (I doubt) has made me Tedious : Only I could not bring my self to break off abruptly, from so weighty and noble a subject : Tho' I ought to have had more regard to what I was to *Hear*, then to what I was to *Speak*. *An apology for his being so large.*

§ 4. THEN *Cotta*, with his accusom'd gentleness, Had not your Discourse (*Vellei-* *Cotta's Preamble.*) furnish'd Occasion of Speech ;

* So the Academics held.

† His Commendation of Vel-leius.

‖ Insinuates his ability to oppose him.

I should assuredly have still held my Tongue :

* For why any thing should be *True*, is usually to me of harder conception, then why *False*. And as it has often far'd Thus with me at *Other* times, so did it *Now* also, upon hearing You. If you demand what My Thoughts are concerning the *Divine Nature*, I shall answer you with silence, perhaps. If you ask whether I take it to be Such as you have represented ; I must tell you, to *Me* it seems to be nothing less. But before I come to the Particulars of your Disputation, I'll first acquaint you what I think of your self. † I have not forgot that *L. Crassus* (That very good Friend of yours) was wont to say, that you far excell'd all the *Roman Nobility*, and that there were few *Epicureans* even in *Greece* that were worthy to compare with you : But knowing what a great affection he had for you, it was possible (I thought) that That might make him somewhat Larger then ordinary in your Commendation. As for my self, now, tho' I am not apt to praise a man to his face ; yet can I not but own, that (so far as I am able to Judge) you have been tolerably Clear upon a Dark and Difficult *Point*, and not only more Pithy and Sententious, but more Elegant in *Words* too, then your People generally are. While I staid at *Athens*, ‖ I was (even by our *Philos*'s advice) a diligent Hearer of *Zeno*, whom he call'd the Prince of the *Epicureans* : So that having learnt after what manner the *Chief* of you deliver'd your *Doctrine*, I may know how to go somewhat the

the readier way to work (perchance) to confute it. And deliver it (I must confess) he did, not at the common rate of the *Party* ; but regularly, properly, and neatly, as you your self have done. Inſomuch that what alwayes happen'd to me *Then*, did ſo *Now* too, while you were diſcourſing ; That I could not forbear to be inwardly griev'd to find ſuch a great deal of Wit, unhappily fall'n (pardon my freedom) into ſuch idle, not to ſay childiſh *Phanſies*. * Yet nevertheleſs, I do not my ſelf, at this time, intend to advance any thing more Rational: For I can (as I hinted before) in moſt caſes, and in *Phyſiques* eſpecially, more eaſily ſhew what is not Right, then what *is*. † Should you therefore require of me, *What*, or of *What Reſemblance* God is ; I would imitate *Simonides*, who, upon King *Hiero's* putting the ſame queſtion to him, crav'd a days time to conſider on't ; and after That, (being call'd upon on the Morrow) Two more ; ſtill doubling his number of dayes ſo often, that the Tyrant wondring at it, ask'd the reaſon of his ſo doing. Whereupon he told him, *The more he thought on't, the harder the matter appear'd to him to be Reſolv'd*. Now *Simonides* (being (as is Reported) not only a pleaſant Poet, but, over and above That, a Wiſe and Learned man) upon the thronging of many ſubtle and refin'd Notions into his Head, and his not being able to diſcern which of them ſhould be the Trueſt, came thus (I preſume) to deſpair of finding out any *Truth* at all.

* He only intends to Oppoſe, not to Aſſert.

† How he would demean himſelf, upon being queſtion'd touching the Nature of the Gods.

C S

BUT

Tully, of the Nature Book I.

He rests upon
Epicurus.

* The Dispute
was not in an
Open School,
but only in a
Private Room,
amongst two or
three Friends.

† Promises to
be a generous
Adversary.

|| Allows that
there are Gods;
but denies Epi-
curus's argu-
ment, drawn
from Natural
Impulse to be
Conclusive of
that point.

BUT to your *Epicurus*, now, (for I had rather daſt it Out with *Him*, then with *You*) what does he ſay that is worthy of *Philosophy*, nay or even of an ordinary *Prudence* ? He Firſt (upon the ſubject in hand) enquires *Whether there be any Gods or no*. Were it before a *Publicque Auditory*, it would ſcarce be ſafe (indeed) to reſolve in the Negative ; But in ſuch kind of * *Diſcourſe*, and ſuch a *Preſence* as This, he need not be afraid to do it. Now, being a *Prieſt* my ſelf, and of belief that the eſtabliſh'd Rites and Ceremonies of our Religion ought inviolably to be maintain'd, I might require to have this Firſt and *Chief Topique* (the *Exiſtence* of a *Deity*) made out to be not a matter of *Opinion* and *Perswaſion* only, but of certain and undoubted *Verity* : Since many things occurre, that diſorder and confound to ſuch a degree, that now and then a body would think there were no Gods at all. † But ſee how freely I'll deal with you ; I will not inſiſt upon thoſe things which You hold in common with Other *Philophers* ; whereof This is one : For they do generally allow (and my ſelf with the Foremoſt) that Gods there are. || This Point then I do not Diſpute ; Tho yet I look upon the Argument you bring to prove it, not to be ſtrong enough : For you ſaid it was ſufficient to ſatiſſie us that Gods there are, *that all men of all Degrees and Nations, have ever been ſo perſwaded* : Which is a pretence that has no real weight or force in it ſelf, and is Untrue
over

over and above : * For, *First*, how come * He opposes the Truth of the
You to be so well acquainted with the Opinions of all Nations? I (truly) am apt to think that there are many Countrys so absolutely over-run with Barbarity, that they have not so much as any *Imagination* of a *Divine Power*. And then, what say you to *Diagoras*, (usually call'd the *Atheist*) or (after Him) to *Theodorus*? Did not They flatly deny the Being of a *Deity*? And so too for your before-mention'd *Protagoras* of *Abdera*, who was counted the greatest *Sophist* of his time, was he not, for placing these words in the Front of a Treatise, *As to the Gods, I am not able to say whether there be any or none*, by Order of the *Athenians* expell'd their City and Territories, and his Book publickly burnt? It is not unlikely but that this Proceeding might keep several from openly asserting the *Nullity*, to see that the bare *Doubt* of a *God-head* could not scape Punishment. † Or, what † And intimates that many people never believ'd there were any Gods at all.
shall we think of the *Sacrilegious*, *Impious*, or *Perjurious*? Would the *Russian*, *Prostitute*, *Cut-throat*, or *Assasinate* (as the *Satyr*ist *Lucilius* has it) ever have been guilty of *Perjury*, *Murther*, and the like Villanies, had he been perswaded that there is a *God*? This argument therefore is much weaker for the business you put it to, then at first blush it seems to be. Yet since it is not you alone that make use of it, I will at this time press no further upon it; but come to what is peculiarly your own.

* His Demands
of Epicurus.

* Arguments
against the being
of Atoms, bor-
row'd from the
Naturalists.

† The Preterce
of these Chil-
dren.

|| That is, the
Philosophy of
Epicurus.

* He civilly les-
sens the Resti-
tution, as to Vel-
eius.

I admit (I say) that *Gods* there are.

But tell me, Then, * *whence they came ; where they reside ; and of what substance are their Bodies, Minds ; what is their course of Life ?* For these things I would fain be satisfied in. You do altogether Trifle us, with your pretended Power and Efficacy of *Atoms* ; out of which, you feign, and frame all things *hand over head* (as they say) : * For *First*, any such there cannot be, because nothing is Incorporeal ; neither yet is any Place unoccupy'd by a Body : And if so, your *Void*, and *Individuals* fall to the ground. I urge these *Theses* of the *Naturalists*, not as undertaking for the absolute certainty of them ; but only as deeming them to be of more probable appearance then are *Yours* : † For as to the little Essences you talk of, some Smooth, some Rough, some Round, some Square, some Crooked and almost Hookt, by a fortuitous conflux whereof, Heaven and Earth, without any divine help, should be originally made ; These, I say, (whether *Democritus*, or *Leucippus*, were the Authour of them, skills not) are meer Whimsies, and boyish Levities. You indeed, (*Velleius !*) have brought This || Opinion down even to Our Times ; and a body might sooner put you out of the number of the Living, then get you out of conceipt with it. * For you judg'd it fit to enter your self an *Epicurean*, before you came to the knowledge of such absurdities ; and so had no other choice left you but either to make the best you could of them, or part with your new Philo-

Philosophical Title: And what would you not rather forgo, then your Interest in That *Sett*? * But *is it so slight a matter* * *Sports with the Epicurean Possessions, as Extravagant.* (you'll say) to desert the Truth, and the Image of a Happy Life? I meddle not with your *Happy Life*; which you deny even your God himself to be capable of, unless he languish in Idleness: But wherein does This *Truth* you tell us of consist? In your Innumerable Worlds, (I'll warrant) some Rising, others Dissolving, and Perishing every instant. Or else, in your Individual little Bodies, achieving such marvellous exploits, without the Influence of any special Reason, or Providence.

But, mindful of my Promise of Generosity, at First; I will not oppress you. Be it therefore, that all things are compounded of Atoms. What Then? For it is the Nature of the Gods that is the Question: † Whom you may make up of Atoms and † *Why the Gods cannot be made of Atoms.* welcom; but then they cannot be Eternal: Because what is in such manner constituted must some time or other have had a Beginning: If so, they were not Gods before That: and if they had a Rise, that they must also Dye too, is Inevitable; as your self e're while argu'd against *Plato's* World. What becomes then of your *Blessed* and *Immortal*? by which two Words you denote your *Deity*.

Now in striving to avoid This Objection, you fell into the || *Bryers* (as they say) For thus you told us; That God has no real

He recounts the doubtful expressions and Evasions of Epicurus.

|| *Betake your selves to forc'd and doubtful terms of Expression.*

Body

Body, but *as it were* one ; nor Bloud, but only *something like it*. And in Truth, This is your constant case, and practice ; for when you drop into an Improbability, and would scape reprehension ; you seek to salve it by advancing something yet *more Absurd* : In so much that it were much Creditabler for you down right to acknowledge your selves *Non-plus'd*, then to persist in so Scandalous, so Impudent an Opposition. * Thus *Epicurus*, finding that should he allow his Atoms naturally to tend *downward*, our actions would be no longer † Voluntary, since *Their* Motion could not but be Certain and Inevitable ; hit upon a Knack (which || *Democritus* never dreamt of) to avoid this necessity ; pretending, that tho' indeed they were carry'd *downwards* by their proper weight, yet their Course was somewhat *Oblique*, and *Sloping*. Now is not this rate of Trifling more shamefull, then could have been an Ingenious disclaimer of his Assertion ? [* a Free Will] † After the same fashion thuffles he with the *Dialectiques*, or *Logicians* : Who holding that in all Propositions wherein a || *Yea* or a *No* is laid down, one of them cannot but be True ; and he, perceiving that in granting any such thing, it would follow either that *Epicurus* would be alive to Morrow, or he would not ; flatly deny'd that either a *Negative* or an *Affirmative* is necessarily consequential, in such cases : Then which, what could be more dully spoken ? *Arcefilas* pressing *Zeno* to resolve him, whether or no he thought
all

* Why *Epicurus* phansy'd the declension of his Atoms to be Oblique.

† Because our minds must be subjected to the Motion of the Atoms.

|| He deny'd Free-Will.

* *Epicurus* assered it.

† His dealing with the *Dialectiques*.

|| All Disjunctive Propositions.

all things to be False, that are discern'd by the senses; he Reply'd, All seem not to be so, but some only. But *Epicurus*, being aware that in admitting any thing to be False, the Truth of All might be disputed, pronounc'd the *Senses* to be *Infallible*. Now was not here a monstrous deal of subtility in all This? for in seeking to shun a Lighter Blow, he falls under a Heavier. Neither yet (in the present question) is his Luck any better ; for in labouring to avoid the Concretion of Atoms, that so Death and Dissolution might not ensue ; * he splits upon a Denyal of the Gods to have any real Body at all ; but only something like a Body, nor Bloud, but as it were Bloud. I have often admir'd how one † *Entrail-Pryer* can forbear Laughing at the Extravagancies of || another : * But it is (methinks) a yet greater Wonder that You, [upon the Recital of these more egregious Levities] should be able to contain your selves. I could, were it form'd in Wax, or in Clay, distinguish betwixt a real Body and the bare Resemblance of one : But what this as it were a Body, and as it were Bloud should be in a God, I am not able to apprehend. † No nor you your self neither (*Velleius* !) but that you will not confess it ; For those Absurdities which Clodpated *Epicurus* stumbled upon, and blunder'd out, are Retail'd to You for Pre-
* Why it was, that he made the Gods to have only as it were a Body.
† Aruspex. While he is inspecting and pronouncing upon the Entrails of the Sacrifice.
* He makes merry with the Pretence.
† And affirms it to be Unintelligible, even to Velleius himself.
 || Further Reflections upon *Epicurus*, for giving out that he never had any Master.

* The Schools
of Plato, and
Aristotle. That
is, fivours of
the Learning of
either of them.
† He questions
the Truth of it.
|| So dull a Scho-
lar of Plato's,
that he us'd to
say Aristotle
needed a Bri-
dle, but He a
Spur.

* Taxes him
with Ill nature,

† Ingratitude,

|| And for a
Flagiary.

I should have thought as much, thō he had not proclaim'd it ; with as little honour to himself too, as That owner of a pittiful Cottage deserv'd, who brag'd that no *Carpenter* had a hand in the Raifing of it. For what is there in all his Writings that smells either of the * *Academy*, or *Lycæum* ; or indeed, that is other then pure *Frippery*, and *Childishness* ? † And yet he might have heard || *Xenocrates* ; (a Doughty man, believe me !) nay, and some phansie he did hear him : But since himself denyes it, I'm apt to take his own word as soon as anothers. He owns he heard, at *Samos*, a certain Scholar of *Plato's* call'd *Pamphilus* ; for when his Father *Neocles* came to Rent a *Farm* in That Isle, the young man liv'd there with his Parents and Relations : Whose little Plott (perhaps) not being sufficient to furnish him a Livelyhood, 'tis probable he might turn *choolmaster*. * Yet *Epicurus* grossly vilifies this *Platonique* : So fearful he was least it should be thought that ever he had been instructed ! That he was a Hearer of *Nausiphanes* the *Democratique*, was so clearly prov'd upon him, that thō he could not gainsay it, yet he persu'd him with all † manner of Contumelies. And in truth, if he learnt not these *Democratical Tenets*, what did he learn ? || For what is there in *Epicurus's Physicks*, that is not filch'd from *Democritus* ? Some things he has *Alter'd*, indeed ; (as the before noted Inclination or Sloping of *Atoms*, for one) but for the most part they are the very same ; as his *Atoms*, *Void*, *Inages*, *In-*
finity

Book I. *Of the Gods.*

41

*finit*y of *Places*, *Innumerability* of *Worlds*,
their Rise and *Dissolution* ; and all the rest
 (I may say) which relate to *Natural Sci-*
ence.

But to return to your *as it were* a Body, and *as it were* Bloud. Pray what do you mean by't ? For I not only own that you are, but am content that you should be better skill'd in these Matters, then my self : Tho' were things once plainly deliver'd, it might (I confess) look somewhat Odd, that *Velleius* should know what to make of them, and *Cotta* not. Now I understand what a Body is, and what Bloud ; but cannot imagine what *as it were* a Body, and *as it were* Bloud should be. Be not therefore so Reserv'd with me, as *Pythagoras* was to strangers ; nor yet industriously Obscure, as *Heracitus* affected to be. But the honest Truth is, you your self are as much to seek in This Particular, (amongst Friends be it spoken) as am I. This I see you stickle for, that the Gods have a certain Form that has nothing Fleshy, Solid, Swelling or Exuberant in it ; but is Simple, Smooth and Diaphanous. * Such a one we will then phansy it to be, as *Apelles* bestow'd upon his *Venus* ; which (I grant) was not a Body, but only the Figure of one, nor the Red drawn along and mingled with the White, real Bloud, but the bare Resemblance of it. But Thus then, in *Epicurus's* God there would be only Image and Shadow, no Substance.

He presses yet further upon his saying as it were a Body, &c.

* *And Drolls upon it.*

BUT

* He Sums up
the Arguments
brought to
prove that they
are of Human
Shape.

BUT suppose I should allow This ; which in very deed, is not so much as Intelligible : What can you say, yet, to the Draughts and Lineaments of these Shadow-Deities ? * Here, plenty of Arguments are produc'd, whereby you would fain make out, that they are of Human shape. The First is, that our minds are in such sort affected and prepossess'd, that we can never think upon a God, but the shape of a man still comes into our Phanſie. Secondly, You say that in regard the Divine Nature is most Excellent, their Form ought consequently to be the most Beautiful ; and that none can vye with Ours in That respect. Thirdly, That no Other shape is capable of furnishing a fit Receptacle for the Mind, or Reason.

And confutes
them.

† How Images
came at first to
be erected.

|| Why they were
made of Human
Form.

Now, to examine the strength of all These apart : First, methinks you, at a venture, presume upon a matter somewhat Improbable : For who is there that so little considers the Reasons of things, as not to discern that † such Human Images came originally to be erected, and apply'd to the Gods, either by the advice of Wise men, so the more easily to draw the People from the corruptions of the Flesh, to the service of the Divinity ; Or else, out of a Superstitious conceipt, that to Reverence and Apply to these Images, was all one with addressing to the Gods themselves : Nor did the Poets, Painters, Statuaries, forget to improve such Phanſies. || And truly, it would have been a little odd to have represented Acting, Deliberating Deities under

under any other Form. And it is not unlikely neither, that our taking no shape to be so handsom as our own, might be something of an Inducement This way: For do you pretend to Physicks, and yet not see how Favourable Nature is, and in a manner a *Bawd* to her self? * What Creature either upon the Land, or in the Water can there be, that is not best pleas'd with its Own kind? Were not *This* so, why should not a *Bull* lust after a *Mare*, and a *Horse* after a *Cow*? Do you believe that the *Eagle*, *Lyon*, or *Dolphin*, values any Form more than his own? Now since she has after the same fashion dispos'd Us also, to compute of our own Figure as the *Fairest*; what wonder is it that we should phansie the *Gods* to be of *Our* shape? For would not even *Brutes*, (think you) were they indu'd with Reason, every one attribute Most to their respective *Genus*? And yet, in Troth, (to speak freely) tho I have a conceipt good enough of my self, I dare not however, vye for Beauty with That † *Bull* which carry'd *Europa*. For Here, the question is not touching our *Wits*, or Faculty of *Speech*, but only concerning our *Form* and *Figure*. || Nay, and were we at liberty to chuse our own shape, or change it into what we thought best, would we not covet to be of that * *Sea-Triton's*, whom they paint sitting upon the Backs of † *Monsters*, half *Man*, half *Fish*? Twere a hard *Cast*; for so great is the force of Nature, that a *Man* would still be like a *Man*, as well as a *Pisnire* like a *Pisnire*. But like what man then? For
|| how

* Natural Impressions and Prejudices.

† Jupiter, whom the Fable made to turn himself into a Bull, out of a Fit of Gallantry.

|| Drollery.

* Neptune's Trumpeter the Poets call'd him.
† Mermaids.

|| *Few Beauties*, || how few of us can fairly lay claim to Beauty? When I was at *Athens* scarce One tolerable one could be pickt out of a whole flock of Boys. You may laugh at it as you please; but yet I tell you the plain Truth on't. Besides that with Those who (with the good leave of the Ancient *Philosophers*) are Friends to *Lads-flesh*, even *Imperfections* are sometimes *Taking*. Thus *Alceus* held a *Wart* upon a Boys *Knuckle* to be a *Beauty-spot*; tho' really it be a *Blemish*: And *Q. Catulus* (my Friend and Collegues Father) had also a hankering after your Freedman *Roscius*; upon whom he made the following Verses:

* It only consists in Phansy.

Standing once to salute the Rising Sun;
Roscius appear'd, and on my Left hand shone.
 Pardon't (Celestials!) if I say I took
 The Man's Face fairer then the † God's
 to look.

† That is, the Sun, which the Persians and diverse Other Nations worship, and held to be a God.

What He fairer then a God? Why he Then was a *Squint-ey'd* Rascal, and so he is at This day. But (indeed) That matter'd not, so long as he accounted upon the *Infirmity* it self as *Amiable*.

The Consequences of the Gods being supposed to be of Human shape.

But now, to the Gods again. Must we hold any of Them to be both *Squint*, and *Pink-ey'd*; to be troubled with *Warts*; to be *Shooing-horn-nos'd*, *Bangle-ear'd*, *Jobber-nos'd*, or *Bittle-brow'd*, as many of Us are? Or, contrary-wise, are they absolutely free from *Imperfections*? Suppose That. But have they all *Faces alike* then? For, if they be many, some cannot but be handsomer

somer then Others ; and consequently some or other Deity not the most Handsom. Or, if they be all of a Feature, there must necessarily be an * *Academy* in Heaven too : For if there be no difference betwixt Deity and Deity ; they can have no Distinction, nor Certainty among them.

* *As little Distinction as was in Plato's School that was throng'd with Scholars.*

But what if it prove altogether Untrue, at length, *Velleius*, that no Other shape, but what is Human occurs to our thoughts, when we contemplate a Deity ? Will you still persist in the Defence of such Absurdities ? Now thō it should be admitted that no Other presented it self to *Our* Phancies ; thō it should have happen'd (as 'tis said it has) that *Jupiter, Juno, Minerva, Vulcan, Neptune, Apollo*, and the Rest have appear'd to some of us, and been known by the self same forms that the Painters and Statuaries have thought fit to give them ; and not only by their *Faces*, but by their *Habiliments* too, *Age*, and *Apparel* : Yet the Case is *otherwise* with the *Assyrians, Egyptians*, and most Barbarous Nations ; who (plainly) hold certain *Beasts* in greater Reverence then we do the most Holy *Temples* and *Images* of the Gods. For diverse *Churches* are Robb'd, and *Statues* torn away even from the most Sacred places, by many of *Us* ; but we meet not, *There*, with so much as the least Rumour of any *Egyptian* that ever harm'd a † *Cat, Ibis*, or *Crocodile* : What think you then ? Do not *They* take that *Apis*, that Holy *Ox* of *Theirs* to be a Deity ? As surely as you hold that *Juno* of *Ours* to be one ; whom you (it

The Truth of the First assertion impair'd.

† *The Egyptians worship Brutes.*

*The Forms or Images of the Deities vary according to the Humours of each Countrey.

† Natural prejudices no good Arguments.

|| They occasion the differences of divine Representations.

* Their Names too differ with the Language of the place.

† He applies all to Epicurus's Doctrine.

(it seems) can never see so much as in a Dream, but clad in a Goat-skin, with a Spear, a Shield and Reflexed Pumps. * Neither again, is the Roman Juno, and the Grecian both alike; so that They must needs conceive of her under One Form, We under another: And also, we represent our Capitoline Jupiter otherwise then the Affricans do their Jupiter Hammon. † Is it not a shame now for a Naturalist, a Pryer into the Secrets of Nature, to fetch a Testimony, or Confirmation of the Truth from Minds prejudic'd with Custom? || At this rate you may be allow'd to feign Jupiter alwayes to be Bearded; Apollo, never; Minerva to have Gray, Neptune Hazle Eyes: And to commend that Vulcan at Athens, of Alcamenes's making, who, through his Robes, discovers his no uncomely Lameness. But shall we then account upon a Limping Deity, because Tradition has made Vulcan to be lame? * Add to This, that we make the Gods to be of the same Names that our selves bestow upon them: Whereas First, they must needs have as many several Appellations as there are sorts of Languages: For you are Out (*Velleius*) in phansying (as you do) that wherever you come, whether into Italy, Africa, Spain, you shall still find one and the same Vulcan. And Secondly, I do not meet with any great Number of Names, even in our Books of Church-Ceremonies; tho' the Deities (you say) are Innumerable. Have they none at all then? † You must be forc'd to own as much. And indeed, what need can there be of many

many Names, if (as you believe) all their Faces are alike ? How much more commendable were it for you (*Velleius!*) freely to confess you do not understand what really you do not ; then blindly to Dance after a Fellow that fumbles out such Wretched stuff as This, which cannot but be distastful to your very self ! Do you believe the Gods to be like either *You* or *Me* ? I'm confident you do not. Is the *Sun*, *Moon* or *Sky* such therefore ? Then they would consequently be * Happy too. But what kind of *Pleasures* are *They* capable of ? And *Wife*. But how should there be Wisdom in such a Bulk ? These are your Own Arguments ! Wherefore, if they be not of *Human* shape, as I have made out ; and you cannot think they are of *any Other* :

* *The Epicure-
an's Reasons
why the Sun,
&c. are not
Gods.*

† Why do you stick to say that there are no Gods at all ? You know what you do ; thô at this time you have nothing to fear from the *People*, but only from the *Gods* themselves. And truly, I could tell of *Epicureans* that have Reverenc'd the very meanest of the || Deities : Thô some have said (I know) that *Epicurus* himself, out of respect to the *Athenian* Laws, left a God in *Words*, but destroy'd him in effect. And upon This account (perhaps) it was, that of those select and brief Sentences of his, which you term (*Kvetas dōxi* or) *Fundamental Articles*: he made this to be the

† *Their Tenets
effectually de-
structive of the
Existence of the
Deity.*

|| *The Stars.*

First ; * That *what is Blest and Immortal, has neither any Trouble of its own, nor creates Others any.* Now

* *And that particularly, which makes them to be void of all Thought or Action.*

some

some do think that he was thus doubtful in the Delivery of this *Principle*, out of design: (believe me, they judge hardly of one that, at the very best, was no great *Conjurer*) Since it is not clear whether he mean simply *Blessed* and *Immortal* ; or because *Blessed*, consequently *Immortal*. And this is observ'd not to be his only place of

* Ambiguity neither : But that both he and his Camarade *Metrodorus*, do frequently speak at That rate, and nothing near so plainly as you e're while did. But he was (no doubt of it) of Opinion, that Gods there are : † And indeed, I never saw any body more fearful, of what he gives out ought not to be fear d at all ; that is to say, *Death*, and the *Deities*. These all mens minds are confounded at, he says ; tho' the meaner sort of people are not so much afraid of them : How many Thousands Rob upon the High-way, in the view of *Death* ; and how many more still, Rifle all the Temples that they are able ? The One of These, (I warrant ye) are mighty apprehensive of *Death*, and the Other, of the *Gods* !

* Affected ambiguity imputed to Epicurus, and his Friend *Metrodorus*.

† All not so fearful of the Gods as he pretends.

Epicurus's Principle of believing nothing but what is seen or felt, explained.

But seeing you (now I will speak to *Epicurus* himself) dare not flatly deny that there are any Gods at all ; what keeps you from imputing a Divine Nature to the *Sun*, *Moon*, *World*, or some or other *sempiternal Mind* ? I could never see (says he) a Rational Soul in any Other then a Human Figure. What could you never discern any such thing in the *Sun*, *Moon*, or *Planets* ?

* The *Sun*, determining his course at the

two

two extreame parts of the *Zodiac*, compleats annual Revolutions: The *Moon*, being enlighten'd with the Others Beams, finishes the same Course in the space of a Month: The Five *Planets*, within the same Circle, some nearer, others more remote from the Earth, do set forth as do the Other two, and perfect the like compasses in different spaces of Time. Did you never see any thing of This, *Epicurus*? So that there must be neither *Sun*, *Moon*, nor *Stars* then; because (in your Opinion) nothing can have a Being, which we have not either *seen* or *felt*? Did you ever see the Gods themselves? Why then do you conceive that there are any? If This Principle hold good, we must also disclaim whatever *History* or *New Art* shall furnish: Neither are the *In-Landers* to believe that there is a *Sea*. Which are such narrownesses of Thought, that had you been born in *Seriphus*, and never stir'd out of an Island where you had only seen Foxes and Levetrets, you were not to be perswaded that there could be any Lions and Panthers, when told what kind of Beasts they are; nor so much as hear mention made of the Elephant, without taking your self to be play'd upon.

Now, as for You, *Velleius*; you have wound up the *Bottom* of your Disputation, in a course of Argument not so much like That of your *own Party*, as of the *Dialectiques*, whose * Doctrine few of you are at all acquainted with. *First*, you assum'd that the Gods are Happy. And I gainsay
Velleius's syllogistical gradation examin'd, and prov'd to be irregular.
 * Epicurus slighted Logique, as unprofitable

not. Next, that nothing can so be, without Vertue. I willingly admit That too. *Then*, that Vertue cannot be, where Reason is not. And that must also be allow'd. *Lastly*, you add; Nor Reason abide in any other then Human shape. But who (think you) will grant That? And, were it True, you needed not to have come to it so gradually. But what has This *last* part of the Gradation to rest upon, other then your own Phantasie? From Happiness to Vertue, and from That to Reason, the descent was natural enough; but how can you proceed from Reason, to Human shape? That's not a *Step* but a *Precipice*. * Nor yet, can I see wherefore *Epicurus* rather chose to phantasie *Gods* to be like *men*, then *men* to be like *Gods*. Do you find out what Difference there is betwixt them; for if *This* Resemble *That*; *That* (I think) must needs Resemble *This* too. † *This* (indeed) there is, that the *Gods* borrow'd not their Figure from *Men*; for they ever were, and never had a beginning; *Otherwise*, they were not likely to be Eternal. Whereas *We* had a Birth; and therefore the Form could not but bear date before *Us*, the *Gods* themselves were of it: *Their* shape then is not to be call'd *Human*, but *Ours*, *Divine*.

* Rather our Figure is Divine, then that of the Gods Human.

† He feigns a Difference, and applies it.

His fortuitous concurrence of Atoms inquir'd into.

BUT be *This* as you will. Now, to an enquiry into that great good *Fortune* of yours: For you deny a *Divine Wisdom* to have assisted in the forming of any thing whatsoever. But whence came That so lucky *Chance* then? Whence so happy a Conflux

Conflux of Atoms as, in a Trice, to produce *Men* in the Likeness of *Gods*? Must we suppose that the Divine Seed fell from Heaven, and was scatter'd upon the Earth, and so Men came to Resemble their Begetters? I should be glad you would say as much; and very readily acknowledge my Similitude and Alliance to the Deities. But we hear no * such matter from you: You are Peremptory that This Resemblance was purely *Casual*. And must Arguments now be sought, whereby to refell This Assertion? Truly, would I could as easily find out what's *Right*, as I can confute what's *Otherwise*. † I must confess you have been so Ready and Large in Reporting the Opinions of Philosophers, down even from *Thales Milesius*, touching the Nature of the Gods; that it was some surprize to me to find so much Learning in a *Roman*. But, *Then*, do you suppose them all to have doted and been mistaken, for conceiving that The *Divinity* might subsist without *Feet*, or *Hands*? Nay, or can you your self either, in your Reflections upon the *Use* and *Intent* of Human Members, avoid a perswasion that the Gods can have no need of them? || For what necessity can there be of *Feet*, without walking? Of *Hands*, where there's no Grasping? And so for the whole order of the Other Parts of the *Body*, which has nothing * Vain in it, Useless, or Superfluous? In so much that no *Art* is able, by Imitation, to equal the Handy-work of *Nature*. Must God, therefore have a Tongue and speak not; Teeth,

* It was meerly by Chance. (the Epicureans say) that Men came to be like the Gods.

† The Opinion confuted.

|| No need of Feet, where there is no Walking.

* Nothing superfluous in Human Bodies; much less in the Divinities.

a Palate, Jaws, to no manner of purpose; and the Instruments of Generation too, uncapacitated to employ them? Nay, as great a Superfluity of *Inwards* also as of the Other? The Heart, Lungs, Liver and the Rest; which, abstracting their use, what *Comeliness* can they pretend to? Since you make *Him* to have all These, upon the account of Beautifulness.

The Epicureans
witted for
much Wrang-
ling.

* The School
where he taught,
which was a lit-
tle Garden.

† Being guilty
of it themselves,
they ought not
to blame it in
Others.

|| Epicurus
Rude, Contem-
ptuous,

* And Ungrate-
ful.

† An Epicu-
rean.

And yet, relying upon these Dotages; not only *Epicurus*, *Metrodorus*, and *Herma-
chus*, have presum'd to grapple with *Py-
thagoras*, *Plato*, *Empedocles*; but even that
little Strumpet *Leontium* (the Slut (indeed)
had a neat, *Attique* stile) has dar'd to Write
against *Wise Theophrastus*. And thō *Epicu-
rus's* * Garden has been so Luxuriant in
This respect, † you are still complaining,
and crying out against it: Not *Zeno* him-
self (for such as *Albucius* are not worth ta-
king notice of) was free from Wrang-
lings. *Phadro* (I must needs say) was
Human and Elegant; the Old man would
be offended at any Tart Word of mine:
|| While *Epicurus* himself despitefully treat-
ed *Aristotle*; smuttily bespatter'd *Socrates's*
man *Phædo*; pelted *Timocrates*, (the Bro-
ther of his Crony *Metrodorus*) with whole
Volumes, only for dissenting from him in
I know not what Philosophical Punctil-
loes; was * Ungrateful to *Democritus* him-
self, whom he copy'd after; and gave not
his very Master *Nausiphanes* (under whom
he profited Little) one jote better quarter.
As for † *Zeno*, he not only heapt scandals
upon such as were Then Living, as *Apollo-
dorus*,

dorus, Sylla, and Others; but call'd *Socrates* himself (who was the Father of Philosophy) the *Attique Buffon*, and *Chrysippus* never other then *Chesippus*. Nay, your very self erewhile, in reckoning up a whole *Assembly* (as it were) of Philosophers, stuck not to say, that the greatest men doted, talkt Idly, and were beside themselves; thô, if none of them all has hit upon the True Nature of the Gods, it may be justly doubted whether there be any Gods or no.

* For as to what you deliver upon the Point, 'tis all meer Whimsie, scarce worthy the *Thumbing* of old Wives. † You are not aware what a great deal more you must undertake for, thô you should prevail for an admittance that the shape of the *Gods*, and of *Men*, is one and the same: For *Then*, the *Divinity* would require all the *Tricking*, and *Tendance*, that we bestow upon our Bodies; have his goings, runnings, lyings down, leanings, sittings, holdings; and, in Brief, be capable of speech and discourse. || Neither are the consequences of your making them *Male* and *Female*. *Female* less palpably incommodious: Inso-much that I can never wonder enough, how that * Prince of Yours should come by these *Opinions*.

* The Epicurean Tenets Idle.

† The Consequence of admitting the Gods to be of Human shape.

|| And Male and Female.

* Epicurus.

BUT you are continually pressing us to hold This for a Certain, that the Deity is both *Happy*, and *Immortal*. And why may he not be *Happy*, thô not *Two-footed*? Or, This *Beatitude* or *Blessedness*; (they are both of them harsh Words, but must be

Happiness or Consistent with the Form of the Sun, &c. as with a God of Human Figure.

* Epicurus *fur-*
ther press'd up-
on, for not al-
lowing any
thing to be be-
liev'd which
we do not either
See or Feel.

† The Gods as
much exceed us
in Form, as in
Mind and Im-
mortality.

|| Our Vertues
rather Divine,
then our Figure.

* Of not Belie-
ving, where
there's no see-
ing, or feeling.

† Like Forms
like Disposi-
tions, no True
Assertion.

mollify'd by use) but be it what it will, why (I say) may not either That *Sun*, This *World*, or some *Eternal Wisdom* destitute of *Human Shape* and Members be capable of it ? * All that you urge to the contrary amounts only to This, that you never saw any Happiness the *Sun* or the *World* had in them. Well! And did you ever see any Other World then This, either ? You'l say No. How durst you give out then, that there are not six hundred Thousand only, but Innumerable of them. Reason taught as much. And will not Reason teach you † This sooner ; that since, in our Re-searches touching the *Best Nature*, Happiness and Eternity are only to be met with in the *Divine*, it cannot but as much surpass us in *Excellency of Mind*, as in *Immortality* ; and as of *Mind*, so of *Shape* likewise ? Wherefore Then, being Inferiour in Other respects, do we pretend to an Equality with it in point of Figure ? || Man's Vertues (one would think) should come near to the *Divinity* in Resemblances, then his *Form*. But to press the * Other Topique yet a little further. Can any thing be more Childish, then for a body to deny the *Being* of those Monsters that are generated in *India*, and the *Red Sea* ? It is not possible even for the most inquisitive to make a Discovery of the many Creatures that abide in the Earth, Seas, Fens, Rivers : And none of these, now, must be allow'd to Be, because we never saw them. † Nor, again, is your *Similitude of Dispositions* [*in-*
ferr'd from likeness of Shape] that you so highly

highly account of, any thing at all to the Purpose: For is not the *Dog* like the *Wolf*; and *That filthy Creature* (as *Ennius* calls it) the *Ape*, likest to *Man*? When as they are not of a Little contrary Dispositions. The *Elephant* comes short of no other Beast in *Prudence*; and yet of how much Larger a *Size* is he! Here I speak only of *Beasts*: But even amongst *Men* too, find we not different manners in *Bodies* much alike; and *Dispositions* unworthy of their *Forms*?

Should then your late * way of Argumentation (*Velleius* !) once take place, see what would come of it: You took for granted that Reason could not be in any other Figure then what is Human; and another may assume, in any Other but what is Earthy; had a Birth, Growth, a time of Instruction; but what is compounded of Soul, and a frail, fading Carcasse; In short, but in a Man, a mortal Man. † Now † *Velleius's* *so-*
phistical *grati-*
tation.

if you can put over all these hard things, what need you stickle so much for a bare Figure? You could see (it seems) that *Man* was indu'd with Reason and Understanding, thô attended with all these Infirmities that I have advanc'd: Which, when taken away, you are nevertheless able to || know *God* (you tell us) provided the Shadow or Lines of them do but remain.

This is not to speak deliberately, but to talk at a venture. * For surely you did not consider what a comber and hinderance any thing useles or *Superfluous* is, not in *Men* only, but even in *Trees*? How Troublesome is it to have a *Finger* too much?

† Reason may be in any form, since Our Bodies are as frail and infirm as any.

|| They make God to have the shadow only of our Bodies, not the Substance.

* All superfluities incommodious.

And

And why so? Because there's no need of a *Fifth* either for Use or Ornament? Whereas your *Deity*, now, abounds not in a Finger only, but in a Head too, a Neck, Shoulders, Sides, a Paunch, Back, Hams, Hands, Feet, Privities, Thighs. If you suppose These to be contributory to his Immortality; wherein (I pray'e) are any of Them (nay, or even the *Visage* it self either) necessary to Life? * These rather, the Brain, Heart, Lungs, Liver; for They are the seats of Life: To which, the Features of the Face are no way Essential.

* What Members are Vital, and Essential to Life.

† The Stoiques, &c. whose Opinions drive to a certain point.

You found fault with † those who, from the Marvellousness of the *Works*; upon a view of the whole World, and its respective Parts, Heaven, Earth, Water, and the Ornaments and Imbellishments of the same, the Sun, Moon, Stars; as also, upon an Observation of the Changes, Complements, and Vicissitudes of Times and Seasons, collected and presum'd, that there could not but be some Excellent and Admirable *Essence* interested in the Creating, Actuating, Governing, and Administring of them: Who, though they should be out in their Conjectures, yet a Body may see what they would be at. || But as for *You*, what notable atchievment do you reckon upon, that may seem worthy of a Divine Wisdom; and afford ground for a perswasion that Gods there are. I bear in my Mind (say

|| Which these of the Epicureans do not.

* Their prenotion of a Deity invalidated.

you) an unaccountable prenotion of a Deity. * Of a Bearded Jupiter, (no doubt) or a Helmeted Minerva.

* But

* But do you take them to be *such* then? * *The Gods not such as the Statuaries represent them to be.*
 How much more tolerable are the Phanfies even of the *Ordinary* sort in This Particular? † *The Opinions of the Common People adjudged more Rational.*
 In that † they do not only allow the Deities Human Members, but a capacity to make use of them too; and therefore assign them a Bow and Arrows, a Spear, a Buckler, a Trident, and a Thunder-bolt: And tho' they cannot see *what* they do, yet will they not hear of their being altogether Idle. || Even the so much undervalu'd *Ægyptians* themselves never yet decreed divine Honours to any *Creature* from which they receiv'd not some considerable Benefit. Their *Ibes* destroy multitudes of Serpents; for, being a sort of tall Birds with rough hard Legs, and a long Horny Beak, they preserve *Ægypt* from the Pestilence, by devouring those swarms of Wing'd Serpents that are brought, by the South-West wind, from the Deserts of *Lybia*: And so, they neither harm by their Biting, while alive,; nor by their Stink, when dead. I could shew the advantages they reap by their *Ichneumons*, *Cats*, and *Crocodiles*; were it not, that I'm unwilling to be over tedious: Yet I will wind up the *Topique* with this Remarque; That whereas the very *Barbarians* Deifie *Beasts*, in consideration of the good they do them;
 * *Your God* (contrary-wise) is so far from being Celebrated for any *Favour*, that he performs not so much as the least Action. He does nothing at all, says he. † Truly *Epicurus*, is much of the Humour of those Idle Lads that prefer no blessing to a *Holy-day*:
 † *Whereas Epicurus's God neither thinks of nor does any thing.*
 † *The Gods not Idle.*

And yet even *They* too, when they have got a *Play-day*, do busie themselves in some sportive Exercise or other : Whereas the *God-head* is to be reputed so entirely drown'd in sloth, that should he but *Stir*, 'twere as much as his *Happiness* is worth. Which * Doctrine not only strips the *Gods* of all divine Motion and Operation ; but tends to render *Men* Lazy also ; since not even the *Deities* themselves can be *Happy*, if they take any pains.

The Consequence of making them so.

Their Residence, Doings, and the reason of their Happiness, according to the Epicureans, enquir'd into.

† The Order of the Elements.

|| All Animals have certain places allotted them.

* Demands.

† And covet something or other agreeable to their Natures.

But yet, be it as you say ; that *They* are of *Human* shape : Where do they reside, Then ; What is their Course of Life ; and wherefore is it that you term them *Blessed* ? For it seems necessary, that he who would be *Happy*, should use and have all good things within himself. † Now each *Inanimate* has its proper station assign'd it ; the *Earth*, the Lowest ; the *Water* above That ; the *Air* higher then both ; the highest of all is given to *Fire*. || Of *Animals*, some live upon the Land, Others in the *Water*, And some again (being *Amphibious*) inhabit both : Nay, and there are yet Others, which are thought to arise from *Fire*, and may be discern'd fluttering about in burning *Furnaces*. I demand, *First*, therefore, * what is your *Divinities* place of abode ; Then, (if he stir at all) what *Appetites* are capable of removing him from his post : Lastly, Since it is proper to all † *Animated* Beings to covet some certain thing or other that is agreeable to their respective *Natures* ; what is it that *God* affects ; what special End does the

the motion of his Mind, and Reason tend to ?

In a word, how comes he to be Happy ? How Eternal ? For a *Tripp* in any of These Particulars is a * *Blot*. Thus we see, that † *an*

Ill-grounded Proposition comes to no Issue.

|| For you (moreover) deliver'd, that the

Figure of the Deity was only discernable

by the *Mind*, not by *Sense* ; That it was

neither Solid, nor Invariable ; That a Per-

ception of it was affected by a Similitude,

and Transition of *Images* that incessantly

proceeded from Innumerable Atoms, upon

which our Phantasie being intent, we So

came to discern and presume that *That Na-*

ture is *Blessed* and *Eternal*. * Now what,

in the Name of those *owers*, that are the

subject of this Dispute, do you mean by

all This ? For, if the Gods do only exist in

Thought ; in Imagination ; and are abso-

lutely void of Substance and Solidity ; what

is the difference betwixt Imagining, Think-

ing of a *Divinity* and a *Hippocentaur* ? † O-

ther Philosophers term all such Effigiati-

ons of the Mind *Vain Cogitation* ; but You,

an *Approach* and *Entry* of *Images* into them.

|| Thus, I call my conceipting my self to

behold *T. Gracchus* Harangueing the Peo-

ple in the *Capitol*, and collecting Voyces

against his Colleague *M. Octavius*, *Idle Mo-*

tion ; while You affirm, that the *Images*

both of *Gracchus* and *Octavius* do perse-

vere, and, from the *Capitol*, are brought

to my Remembrance. That the Case of

Divine Images is not Unlike *This* ; by an

earnest Intention, whereupon our Minds

are stir'd up ; and so we come to under-

stand

* *Makes him*
Mortal.

† *Idle conceipts*
know not where
to stop ; and
Prove Nothing.

|| *Epicurus's*
means of discern-
ing the Figure
of the Deity.

* *Charg'd with*
Unintelligible-
ness, and ima-
ginarinefs.

† *The Agitation*
of Mind by
which it is sup-
posed to be ef-
jected, asserted
to be vain,
phantastical
Motion.

|| *An Example*
of such Idle Mo-
tion.

* Images, being void of substance, cannot put any force upon the Mind: (and yet here, only the bare Images, even of these Images themselves are objected) Or, if they could, yet Happiness would not be any consequence of it.

† The First author of them.

‖ The Pretence of them made out to be improbable.

stand, that the Deities are Happy and Immortal. * Now, supposing that any such Figures there should Be, whereby the Mind might be affected; yet 'tis only a certain naked Species of them that is represented: And how comes *That Violence* either to be Emphatical of a *Blessedness* and *Eternity*? † But *what* are, and *whence* came these your pretended Images? You have this Concept from *Democritus*, who is himself very much reprehended for it: And you find no Consequence upon it neither; but the whole Cause it self halts and staggers. ‖ For, what can be of harder Demonstration, then how the Images of all men, of *Homer*, *Archilochus*, *Romulus*, *Numa*, *Pythagoras*, *Plato*, should come into My head? Not in the self same Forms that they were of neither. So that how should they be *Theirs* then? Or, *Whose* Images are they? *Aristotle* writes, that there never was any such Person as the Poet *Orpheus*; and Others say, that the sort of Verse usually called *Orphique* was invented by one *Cecrops* a *Pythagorean*: And yet *Orpheus* (or, (according to *Your way*) the Image of him) has often run in my Thought. Whence is it (also) that one kind of Figure of the same man appears to me, and another to You? Wherefore have we Representations of things that never either were, or could be; as *Scylla*, *Chimæra*? Or, of such Men, Places, and Cities, as we never beheld with our Eyes? How happens it that I command them at pleasure: Or, that they come even of their own accord, while I

am sleeping? The whole *Pretext* (*Velleius!*) is pure *Trifle*. You do impose *Images* not upon our *Eyes* only, but upon our *Minds* too; so great a *Privilege* have you to talk *Idly*: But how *Inordinate* you are in the *Particular*; your pretended frequent occurring of such a * *Transition* of flowing *Visions*, that the *same* Thing may be seen by *Many*, at *One* and the *Same* time, speaks out. I should blush to acknowledge that I understand not any thing of all This, were but your very selves, who maintain them, a whitt more knowing, in the matter. For how do you make out that † *Images* whirl about *Incessantly*? Or, if so; how come they yet to be *Eternal*? They are supply'd by *Innumerable Atoms*, (you say) But do These *same* *Atoms* cause then that they should be all *Sempiternal*? Here you run to your || *Æquilibration*, (for so, with leave, I'll express your *ἰσχυρία*) and tell us, that since * *Nature* is *Mortal*, it is consequently *Immortal* too. By This Rule, because Men are *Mortal*, they must some of them be also *Immortal*; and seeing they spring from the *Earth*, they spring from the *Water* likewise. And you say further, that as there are that *destroy*, there cannot but be that *preserve*. Admit That: But then let them conserve Things that *Are*: For I cannot make out these Gods to have any * *Being* at all.

* Epicurus's
Transition of
Visions Exploded.

† No Images
because no Atoms
to furnish them.

|| And his *Æquilibration*.
* Epicurus made Innumerable Atoms to rise and perish every Instant: And at this rate to hold on to Eternity.

† Because they cannot be made up of Atoms; as the Epicureans seem to conceive.

But how comes this whole *Mass* of things to proceed from, and consist of
* *Atoms*

* His pretended
power of *Atoms*
deny'd.

† And so the
Immortality of
the Gods not
prov'd by them.

|| Nor their
Blessedness.

* Because not
thoroughly seen
in the Grounds
and Reasons of
his Doctrine.

† They are not
capable of sen-
sual Pleasures.

* *Atoms* ? Were there, (as there are not) any such ; they might jostle one another perhaps, and be jumbled together ; but could never be able to *Make, Shape, Colour or Animate*. So that This is in no wise a sufficient † proof of the *Immortality* of the Gods. Now, then, to their *Happiness*. It is unquestionable that nothing can be Happy without *Virtue*: But then *Virtue* consists in *Action* ; whereas your Deity is alwayes *Idle* ; so not *Virtuous* ; and therefore he cannot be || *Blessed* neither. What kind of Life leads he now ? *He enjoys a constant supply of all Good things, without any Bad intermixt*. But what are those same *Good things* ? *Pleasures* that relate to the *Flesh* no doubt ; for you acknowledge no other delight of the *Mind*, then what arises from, and returns to the *Body*. I hold not *You* (*Velleius* !) to be any of those *Epicureans* who * blush at those words of *Epicurus* that express his inability to conceive of any *Good*, separate from the *Delights* of *Sense*, and the *Palate* ; all which he sticks not to reckon up one by one. What *Diet* therefore ; what *Liquours* ; what *Varieties* of *Musique* and *Flowers* : † What *Scents* or *Touches* will you *Administer* to the *Deities*, to fill them with *Joy* and *Delectation* ? The *Poets* indeed have provided them *Nectar* and *Ambrosia*, to make merry with, and an *Hebe* or a *Ganimede* to fill them *Tipple* : But what will *You* allow them, (*Epicurus* ?) for I neither see now your *Divinity* should come by any such, nor know what to do with them if
he

he had 'em : So that *Human Nature* seems better accommodated then the *Divine*, toward Living happily ; as being possess'd of sundry kinds of Pleasures. But these you hold to be only superficial ones, that barely *Tickle* ('tis *Epicurus's* own word) the Senses, as it were. Will there be no End of This Fooling ? For even our *Philo* himself, could not away with making sport with the Effeminate *Epicureans*, and their Luscious Pleasures. He had (indeed) at his Fingers ends, divers of *Epicurus's* Sentences in the very words that they were Originally couch'd in : And repeated yet more sluttish ones of *Metrodorus's*, who was *Epicurus's* Fellow-Philosopher every Inch of him. * This same *Metrodorus* taxes his Brother *Timocrates* for scrupling the certainty of all things constituent of a *Happy* Life, to be measur'd by the *Belly* ; and *This* not one single time neither, but diverse. I see you allow of what I say ; for you know it to be True : And if you did not, I could produce the very Books themselves. † But it is not my business, at This time, to impugn the Referring of all things to *Pleasure* ; That being a Question apart, but only to shew that your Gods enjoy not any ; and therefore (even according to your own Doctrine) cannot be *Happy*. || But They are free from Pain. And is That enough to compleat your most blessed Life, abounding in all good things ? They ever phansie themselves to be *Happy*, (you say) as having no other thoughts to trouble their Heads with. Consider well on't, now, and tols.

* *Metrodorus's*
scandalous Opinions.

† To oppose the
reducing of all
things to Pleasure
as their Ultimate end,
foreign to the present question.

|| *Epicurean*
Reasons for the
Happiness of the
Gods confuted.

toss it in your mind, whether the *God-head* does nothing else, thorough all Eternity, but only Think *All's well with me, and I am Happy*. Nor yet can I see which way that God should be Happy, who is continually push'd and agitated with a Restless incursion of *Atoms*; and from whom *Images* do constantly proceed.

Epicurus's Doctrine destructive of the very Being of a Deity.

But Epicurus has written Books (also) expressly to inculcate *Piety and Reverence to the Deities*. True! And how speaks he There? So, as that you would think you were hearing the High Priest *Scævola*, or *Coruncanus*, rather than Him that subverted Religion, and destroy'd the Temples and Altars of the Immortal Gods; not with *Hands*, as did *Xerxes*, but with *Arguments*. For wherefore must we worship the *Deities*, when (as you pretend) they neither regard us, nor so much as Do, or are Solicitous about any thing at all? But their Nature is so Glorious and Excellent, that it makes its self Venerable to a wise man by its own Power. *

* He proves not that they are of an Excellent Nature; and therefore the pretence for Worshipping them falls.

But can there be any thing worthy of Honour in a Nature that only contemplates its own Happiness, and neither will do, does, or ever yet did any thing? And then, what *Piety* can be due to one that we are not beholden to? Or, how can we stand in the least bound to Him, that we must challenge nothing from?

† *Piety* defin'd.

† For *Piety* is a Justice toward the Gods. But how should there be a Right, where there is no Intercourse, nor Communication of Offices? || And *Sanctity* is the Skill of Worshipping them. Now why they should be

|| And Sanctity.

Worshipt

Worshipt at all, I see not; if we neither receive, nor must hope for any Good at their hands. Why, again, are they to be Reverenc'd out of an Admiration of that *Nature*: wherein we discern not any thing Extraordinary?

You value your selves upon delivering us from Superstition; which is an Easie matter truly, if you destroy all in the Gods, that might Create it. What *more* in effect, did those not much less Superstitious men *Diagoras* and *Theodorus*, who flatly deny'd that there were any Gods at all; and the *Protagoras* I mentioned before, who doubted whether there were or not? All whose Opinions were not only destructive of * *Superstition*, which results from vain Apprehensions concerning the Deities; but of † *Religion* also, which consists in a pious Adoration of them. || And what else did *Those* too, who have given out, that the *Whole* touching the Immortal Powers was devised by Politique men, upon Temporal Considerations; and to keep within compass by *Religion*, such as were not to be wrought upon by *Reason*? Or, what Religion either did * *Prodicus* of *Cos* leave, in making Inventions beneficial to Man to be *Divine*? What of This, moreover, can they pretend to, who assert that Valiant and Illustrious men are taken up into Heaven after Death; and are the very Gods whom we commonly Pray to, Worship, and Adore? This Doctrine † *Euhemerus* (whom our *Ennius* has Latin'd, and follow'd) has more especially appear-

Why Epicurus's Opinions do not only take away Superstition, but Religion too; & even as much as do Diagoras's &c.

* *What Superstition is.*

† *What Religion.*

|| *Religion no Politique device.*

* *Prodicus's Opinions destructive of a Deity.*

† *And Euhemerus's.*

ed

ed in favour of: Who speaks not of the Deaths only, but of the Burials also of the Gods. And whether then may he be said to confirm, or absolutely subvert Religion?

*The manner of I pass over that *Holy and August* * *Ceres*,
Worshipping Ce- to whose Temple, at *Elusine*, People came
res at E'usine, far and near to pay their Devotions: And

† And at Samo- That of hers at † *Samothracia* too: As
thracia, also those secret Groves (beset with shady

‖ The Groves of Hedges) at ‖ *Lemnos* which are upon the
Lemnos, same score resorted to only in the Night-

* And Demo- citus's Conje- ctures, pronoun- ced dangerous, and disallow'd of.
nion of * *Democritus's* Assurance and Steadiness in This particular; (tho, indeed, he was a Great man; and from whose Fountains *Epicurus* Water'd his Little Garden.) For one while he conceipts that there are Images indu'd with Divinity, inherent in the Universality of Things: Another, that all Seeds and Souls the same Universe contains, are likewise Deities; Next, that there are Animated Images, capable either of helping or harming us; And lastly, certain mighty ones, and of a size so exceeding Large, that they environ the very Out-side of the World. All which Dotages are more worthy of *Democritus's*

† He was of † Country, then of his Philosophy; for who
Abdera a Town can believe that any such images there are;
in Thrace, much admire them; or deem them meriting a
noted for the Religious Veneration?
grossness of its

Air. Whence *Juvenal* says, *Abderitanæ Pectora Plebis Habes.*

Bur

But for *Epicurus*, now ; in divesting the Gods of *Power* and *Good Will*, he has stricken at the very root of Religion: For let him be never so earnest for the Divine Nature to be the *Best*, and most *Excellent*; yet, if, at the same time, he denies it to be susceptible of favourable Inclinations, he takes away that which is peculiar to it as such; nothing being better, or more excellent than Goodness and Beneficence: Of which, in supposing the Gods to be destitute, you not only make them regardless of *Men*, but of *One another*; and neither to Love, nor respect *Any Body*: How much more commendable seem the * *Stoiques* (whom you find such great fault with) to be in This particular; who hold, that *Wise men* do naturally wish well to *all Wise men*, even to Those that they never had any knowledge of: For nothing is more Amiable than *Virtue*; and whoever is indu'd with it, deserves to be *Rever'd* by us, whatever he be. And † then, again, how do you over-shoot your selves in making *Good Offices* and *Benevolence* to be marks of *Imbecility*? For, to pass over the || *Power* and *Nature* of the *Divine Beings*, you hold that even *Men*, were they not *Frail*, would neither be *Civil*, nor *Courteous*. But is there not then a Natural *Dearness* incorporated in the Dispositions of all Good Men? The very word *Dear* is a Term of *Affection* (*Amoris*) and (*Amicitia* or) * *Friendship* derives from it; which, if it respect our own private profit, and not the behoof of the Person esteem'd, is not

Bounty and Goodness Inseparable from the God-head: and the Consequences of stripping it of them.

* The Stoiques commended for making all Wise men friends to the Wise, be their condition what it will.

† The Perniciousness of Epicurus's making good Offices and Benevolence to result from Imbecility of Nature. || Natural Propriety.

* Friendship not Mercenary.

not *Friendship*, but only a kind of *Merchandize* [a matter of *Servile Convenience*] Pastures, Fields, Flocks of Cattle, are valu'd much at the same rate, and in consideration of the fruit we reap by them.

* If then *Mans* Charity and *Friendship* be *Gratuitous* † how much more so must the *Deities* needs be? Who, tho' they want nothing themselves, do yet love *One Another*, and take care of *Us*. || Which if they do not, wherefore do we Pray to, or Honour them? Why are *Priests* set over the *Ceremonies* of the *Altar*; *Presidents* over the *Divinations* by the *Flight* of *Birds*? What can we desire of them? Why do we make *Vows* to them?

But *Epicurus* has Treated of *Religious Ceremonies* too. We are surely made sport with by a man that was not at all *Good* That way; and only tainted with an Itch of *Scribbling*: || For why should there be any *Sanctimonious* worship, if the *Divinity* takes no care of *Human Affairs*? Nay, what *Animated Being* can there be, that regards nothing at all? So that what our Friend *Posidonius* has said in his fifth Book of the *Nature* of the *Gods*, seems no way *Improbable*. *Viz.* * That *Epicurus* did not believe there were any at all; and that what ever he said of them was only to save himself † harmless: || For certainly he could not be so simple as to think that the *God-head* has only the *Outward Lines* of a *Pigmy*, separate from all *Real solidity*; That he has all the *Members* of a *Man*, but not the least capacity to use them; That he is a certain

* But gratuitous.

† And so is the divine favour too.

|| What would follow, if it were not so.

No heed to be given to what *Epicurus* has Written on the behalf of the *Gods*;

|| And why.

* He is presumed to believe that there were not any *Gods* at all.

† To secure himself against the *Laws* of the *Athenians*, which were severe against *Sceptiques* and *Archeists*.

|| Reasons for the persuasion.

certain meager, pellucid *Jack a Lent*, that neither Obliges nor Rewards; is not Solicitous for, nor effects ought at all. * For * *He left a Deity in Words, but destroy'd him in effect.* First, there is no such thing in Nature; and *Epicurus* being aware of as much, allows of a *Deity in Words*, but takes him away in *very deed*. And Then, if the Circumstances of the *God-head* be Truly such, as that he is void of † Favour, and Affection toward Mankind, I have nothing to say to him. What will it boot me to supplicate his Indulgence? For he cannot be Propitious to any body: Since *All kindness and Benevolence* (you say) proceeds from *Imbecillity*.

The End of the First Book.

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M. T. CICERO
 Touching the
NATURE
 OF THE
GODS, &c.

The Second Book.

W H E N *Cotta* had thus made *The Introdu-*
 an End ; said *Velleius*, It *tion, by way*
 was not considerably done *of Dialogue.*
 of me (I must confess) to
 engage against an *Academie*, and an *Ora-*
tor, both under One ; for I should not
 much have shrunk at an *Academie* with-
 out Eloquence, any more then at a very
 fluent *Rhetorician* unquali-
 fy'd with * *Your Philosophy* : As being neither mo-
 ved by a Torrent of *Emp-*
ty Words ; nor by *Queint*
Sentences, if the *Stile* be Dry and Heavy.
You (indeed, Sir,) have done passing well,
 have exceeded in both these respects ; on-
 ly an † *Auditory* and the † *This Dispute being mensg'd*
Judges were not in place. *privately amongst two or three*
 But

Friends, that custom of the Romans of appointing Judges over the Publique Exercises of Professors of Sciences, to determine who got the better; and of conferring some or other small Marque of Honour upon the Victor, and of Disgrace upon the Vanquish'd, could not take place here.

* Cotta was High Priest at the time of this Disputation.

which are the *True*: For it is but Fit that a *Philosopher*, that a * *Priest*, that Cotta should have a *Certain* and *Steady* Notion of a *Deity*, with Us *Stoiques*; and not a *fluctuating* and *unconstant* one, as That of the *Academiques* uses to be. Against *Epicurus* ('tis *True*) Enough in all reason has been said; but (Cotta!) you have not yet oblig'd us with your *Own Thoughts* upon the matter. I beseech you, Sir, (*Return'd he*) call to mind what I hinted at the beginning; that I found it easier to discern, especially as to things of this quality, what *should not*, then what *should* be entertain'd. Nay, and tho' I were able to advance somewhat that might be *Clear*; yet having been so Large already, You ought, Now, to take Your Turn, before me. I submit to you (*Answer'd Balbus*;) and will be as *Brief* as possibly I can: For, *Epicurus's* Errours being Confuted to my hand, my Work will fall within so much the narrower compass.

This whole Question touching the Nature of the Gods usually divided into Four Parts, by the *Stoiques*.

Our people do generally divide this Whole Question concerning the Nature of the Immortal Gods into *Four Parts*: *First*, they shew that Gods there are; *Secondly*, What they are; *Thirdly*, That the World is

But This by the *By*, Now (if he be dispos'd) let *Lucilius* speak. I had rather (reply'd *Balbus*) that *Cotta* would please to go on still; and with the same Eloquence that he has confounded *Falſe Gods*, shew

is administer'd by them; and *Lastly*, that they consult, and interest themselves in *Man's Affairs*. Now, I think it will not be amiss to speak only to the *Two First* of These, and to let the *Other* (as being harder to make out) alone till a time of better convenience. I cannot agree to That, (*Rejoyn'd Cotta*) for we are absolutely at * Leisure ; and tho' we were not, yet the Subject in debate is to be prefer'd even to *Business* it self.

* *It was a Holy day they met upon. He may seem also to*

glance at *Julius Cesar's* discharging them from *Publique Cares*, by *usurping and ingrossing the Sole Management of the Common-wealth, in a manner, to himself.*

§. 1. S A I D *Lucilius*, Hereupon; the *First Point* (*methinks*) requires not to have Much spoken to't : For can any thing be more plain and perspicuous, when we look up to the † Heavens, and contemplate what's over our Heads, then the Existence of some *Power* of a Transcendent *Wisdom*, || by which All These are Govern'd ? Which were it not so ; how could *Ennius* have cry'd out,

† *The first Argument, in proof of the Existence of a Deity, taken from a Contemplation of the Heavens &c.*

|| *Thou yields*

Self Evidence (*as it were*) of his governing all things in *Heaven and Earth.*

*Behold yon Deity glittering on high
Whom All term Jupiter.——*

with an Universal Approbation ? But indeed, This is * *Jupiter*; the Lord, the Disposer and Ruler of All things as seems good to himself ;

* *They held their Jupiter Optimus Maximus to be the Only True God, and all the rest in the Nature of Officers and Ministers of State to him.*

E

—— Father

—Father both of the Gods and Men.

As the same *Ennius* has it ; a *Divinity* that is All-powerful, and still ready to help us. And, if any body questions This, for ought I see he may as well doubt whether there be a Sun or no : For wherein is the *One* more Evident then the *Other* ?

The Second,
drawn from
Universal Ac-
sent.

Nay, and had we not, also, impress'd in our minds, an Inward knowledge and Assurance of This, there could never have remain'd so Stable a Belief of it ; nor would it have been confirm'd by diuturnity of Time, nor grown up and born Date with the Ages and Original of Men : For such Opinions as were vain, and faulty at bottom are worn away by length of time (we see) and vanish'd ; As who, at This day, thinks there is any such Creature as a *Chimera*, or an *Hippocentaur* ? Or, what Old Wife so weak, as to be afraid of those *Goblins* below, which once held a place in most peoples Faith, and Phanxies ? Time eats out and consumes Fictions, but establishes the Dictates of Nature. And indeed, there were always in use, in *Ours*, and *Other* Countries, certain holy Institutions of Divine Worship.

The Third,
from the Pre-
sence and Ap-
pearing of the
Gods, upon sun-
dry occasions.
* A Lake in
Italy.

Nor again is This the Result of Chance or Ignorance ; Or any more then what the Gods themselves have often declar'd by their *Presence* : As at * *Regillus*, in the War with the *Latins* ; Where *Castor* and *Pollux* were seen fighting on Horseback in Our Army, when *A. Posthumius* (the Dictator) vanquish'd *Octavius Mamilius* in the Bat-
tel

tel of * *Tusculum*. And it is of fresher Date that the same Off-spring of *Tyndarus* gave information of the Defeat of † *Perfes*. For as *P. Vatienus* (Grandfather

* A Town about 12 Miles from Rome, where Cicero had a Country house; and from whence his *Tusculan Questions* deriv'd their Title.

† King of Macedon.

to the present Youth of That Name) was on his way to Rome from his Government of || *Reate*, Two Young men on white Horses appear'd to him toward the shutting up of the Evening, and told him King *Perfes* was That day taken Prisoner. This he Reported to the *Senate*; and was, at First, Committed upon't, for speaking rashly of what concern'd the Publique: But it soon after appearing, by Letters from * *Paulus*, that he was altogether in the Right; They bestow'd upon him Land and † *Exemption*. We find it

|| A Town of the Sabines.

* *Æmilius* (the Consul) who took *Perfes*.

also Written, that the self same day that the *Locrians* overcame the People of *Croto*, near the River || *Sagra*, in a very great Battel, the Fight was known at the Games of * *Olympia*. Nay and the Voices of the † *Fauns* have been heard, and the shapes of the Gods seen often enough to extort from all that are not very heavy or Impious indeed, an acknowledgement of the Presence of a Deity.

† Priviledg'd him from serving in the Wars, bearing any part in the publique Taxes, &c.

|| In *Lucania*; upon the Banks whereof *Castor* and *Pollux* had Altars erected to them, upon this account.

* A Place and Country of *Peloponessus*.

† Gods of the Woods and Fields.

The Predictions and Forcknowledge of future Events too, what else do They intimate, but that it is signify'd, made known,

The Predictions and Foreknowledge of things

to come, press'd
upon the same
score.

portended, foretold to men what will come to pass? Whence it is, that those things themselves are call'd Ostents, Signs,

Portents, Prodigies. But

* All mighty Grecian South-sayers, who liv'd about the Time of the Siege of Troy.

† Who, being Outdone in his Art by Mopsus, dy'd for grief.

tho what is deliver'd concerning * Mopsus, Tiresias, Amphiaraus, † Calchas, Helenus should be suppos'd to have proceeded from a Fa-

|| Augures.

* Punishments and Judgments inflict'd upon several Persons, for setting light by the South-sayers.

† In contempt of the Augurs.

|| Fellow-Consult.

* Auspicia.

† Antipater; he was a Citizen of Rome, and an Annalist.
|| A River by Perugia in Italy; where Hannibal kill'd Him, and 23000 Romans more, and took 6000 Prisoners.

bulous License; whom yet even Fable it self could not have set up for || South-sayers, had there really been no such People in those dayes; are we not, however, sufficiently warn'd and enstructed, even by domestique Examples, to rest satisfy'd of the Divinity of the Gods? * Will not the Temerity of P. Claudius, in the First Punic War, have effect upon us? who, making merry with the notion of a Deity, when the Pullen were let out of the Coop, and would not Feed, order'd them to be thrown into the Water, that since they would not Eat, they might Drink: Which † Taunt, upon the Beating of his Fleet soon after, cost him many a Tear, and occasion'd a mighty Overthrow to the People of Rome. Or, what think you of his || Colleague Junius either, in the same War? Did not he Lose his Fleet in a Tempest, by not obeying the * Tokens? Whereupon, P. Claudius was Sentenc'd by the People; and Junius kill'd himself. † Caelius writes, that it was through neglect of Religion that C. Flaminius Fell at || Trasimenus, with

with a grievous wound to the Commonwealth. Now, by the Destruction of These men, it may be presum'd that it was under the Conduct of such as would give heed to * *Religious Presages* that the State has been enlarg'd. And if we take the pains to compare our own Circumstances with those of our Neighbours about us, we may see our selves to be Equal, or, (perchance) Inferiour to them in Other matters; but much above them in Religion, or the Worship of the Gods. Is That † wreathed, hookt Staff of || *Astius Navius's*, with which he Quarter'd out the Regions of the Vine, in order to the finding of a Sow that was Lost, to be despis'd? I might have phansy'd so perhaps, if King *Hostilius* had not menag'd the greatest Wars according to His *Augury*. But through the Negligence and Indifference of our Noblemen, the Discipline of the *Augury* is (now) omitted; the * Authority of the *Auspicia* is dis-regarded, and only a bare *Species* of it retain'd. Infomuch that the most considerable Affairs of the Commonwealth, even to the very Wars themselves, which have so great an Influence upon the Publicque safety, are administer'd without consulting any *Auspicia* at all: The † *Peremnia* are not perform'd; no part of the

* *Religionibus* Paruissent.

† *Lituus*, an *Augural Instrument*. For the manner of Taking the *Augury* see *Godwyn's Roman Antiquities* (Impr. an. 1655.) Page. 49, 50.

|| A famous Roman South-sayer; who cut a Whetstone in Two with a Razor in sight of *Tarquinius*.

* *Veritas Auspicioꝝ*.

† So those *Auguries* were term'd, which were taken, by the Consul or *Praetor*; upon the passing of a River.

|| *The whole Military part of the Art of Divination.*

* *The Augurs us'd to be Assembled upon the Nones of every Month.*

† *If a Souldier, in time of War, ready to give battel, call'd out 2 or 3 of his Fellows, and, in their hearing, pronounc'd his Last Will and Testament, it was held good for a great while; but in the Aukhour's time, (it seems) not. See Godwyn (as above) P. 233. And Rosinus's Rom. Ant. (Impr. 1645.) P. 1014. 1267. 1556.*

|| See Rosinus P. 440, & deinceps.

* *The Devotion of former times oppos'd to the Negligence of His dayes.*

† *The Manner how, and the Occasions on which This was done, are at large set down by Rosinus Pag. 1584. 1585.*

|| *Aruspicum; Diviners by the Entrails of Beasts.*

which no body ought to make any Question of. But indeed, the Discipline of *Our*, and the *Etrurian Diviners by Birds*, and *Beasts*, was confirm'd, even by matter of *Fact* it self, in the *Consulships* of *P. Scipio*, and *C. Figulus*. For when

* *An Officer (something in the Nature of our Town-Clerks) that collected the Peoples Votes, in their Assemblies. See This at Large in Rosinus P. 1046, 1047, &c.*

† *To be Design'd Consuls.*

|| *Acumina* is observ'd; no

* *South sayers* are conven'd; and so the † *Testamenta in Procinctu* are come to be Lost, to be quite out of Use: For our Captains do usually give the Onset as soon as ever they have plac'd the || *Auspicia*.

* Whereas so great was the Power of Religion in the dayes of our Fore-fathers, that some even of our very *Generals* have not stuck, with a Veil over their Faces, and in a certain Form of Words, to make themselves † *Devotes* to the Immortal Gods, for the good of their Country. I could produce diverse Prophecies of the *Sibyls*, sundry Answers of the || *Priests*, in proof of those things

sought to have them chosen again, the * *Chief Roga-tor*, upon † *Nominating* them, Dy'd suddenly on the place: *Gracchus*, however,

ever, * *went on* with the Assembly ; but, perceiving that the † *Accident* stuck with the People, as a matter of Religion, he brought it before the Senate ; and *They* order'd it to be Refer'd, according to || Custom, in the like Cases :

The South-sayers being Introduc'd, deliver'd in Answer, that he was no * *Due* * *Rogator* *Co-*
Speaker of the Assembly. Gracchus being *mitiorum.*

Nettled at This ; (as I have heard my Father tell the story) *Say you so ?* (Cry'd he) *Was not I duly qualify'd, who Presided There as Consul, as Augur, and with the* † *Approbation of the Auspicia too ? Do you* † *Auspicate:*
that are Thuscians and Barbarians, because entrusted with the Roman Auspicia, pretend also to be Interpreters of Assemblies ? And

so he presently commanded them forth. But not long after, he wrote to the || College out of his * *Province*, that, upon reading the † *Books*, he found he had committed a fault in the matter of his || *Tent* for *South-saying* ; in that, entering the * *Pomerium* upon account of holding a Senate, as he pass'd, (in his Return) over the same *Pomerium* again, he forgot to † *Auspicate* ; and that Therefore the

* Upon what accounts these *Assemblies* us'd to be broken up, or adjourn'd, See Godwyn, p. 142. And Rosinus, pag. 1049.

† Of the Rogators sudden Death.

|| To the College of South-sayers.

|| Of Augurs.

* Of Sardinia.

† Of Augural Ceremonies.

|| Tabernaculum ; which the Consuls alwayes had without the Pomerium, for the performance of their Augural Duties upon the Assembly-days. How Superstitious they were about it, may be seen in Rosinus Pag. 1044.

* A Place without the City, appropriated to the Use of the Augurs, and whereon it was not Lawful to Build.

† Perform such Augural Ceremonies as were prescrib'd by the Institutions of their Religion.

Consuls

¶ Because he had not observ'd the Rites of the *Auspicia*, at the time of their Election,

Consuls were not duely || Elected. The *Augurs* laid the whole business before the *Senate*, that so the Ele-

ction might be made void ; which was done accordingly. What greater Instance can we desire then This ? where we see one of the Wisest, and (if I may so say) most excellent of men, chusing rather to confess an Errour that he might have conceal'd, then that the Guilt of such an Oversight should stick upon the Government ; and the *Consuls* to quit an Office of the highest Authority, then hold it one moment in offence of Religion. The Dignity of the *Augurs* is Illustrious ; and for the Mystery of the * *Altar*, what is it but a Divine Art ? Now when a man beholds Innumerable Examples of the same quality, how can he chuse but acknowledge that Gods there are ? † For since the Deities have their Interpreters, the Being of Them-selves is not to be deny'd. || But *all things come not to pass* (you'l say) *that are Foretold*. At This rate, because all Sick Folk do not recover, Therefore there can be no skill in *Remedies*. * The Gods shew signs of what will fall out ; and if any one Mistake them, 'tis not the Nature of the Divinity, but the Conjecture of the Man that is to blame. Therefore has the Perswasion been entertain'd amongst all People of all Nations : For it is a Principle that is innate, and as it were ingraven in all our minds, the *Essence* of a Deity. What he is, Opinions are Various ; but his
Existence

* *Aruspicum*
Ars.

† *An Argument drawn from Correlatives.*

|| *An Objection suppos'd ; and answer'd by a Physical Allusion.*

* *A pretty Come off, about the Uncertainty of future Events.*

Existence is not gain'd by any body.

Our *Cleanthes* assign'd *Four Causes*, why there cannot but be a certain Notion of a Deity fashion'd in the Hearts of us all. *First*, he laid down That which I was just now speaking of, that might be drawn from a * Foreknowledge of future Events. His *Second*, he took from the greatness of those Advantages that we receive by the Temperature of the Air, the Fruitfulness of the Earth, and the mighty store of other kinds of Benefits. The *Third*, he infer'd from the Terrour and Astonishment that is wrought in us by Thunder, Storms, Tempests, Snow, Hail, Desolation, Pestilence, Quakings, and oftentimes Roarings of the Earth, Petrified Showers, and drops of Wet, that are Bloudy as it were; by Stones, and sudden Openings of the Ground; by Monstrous and Præter-natural Births in Man and Beast; by the sight of Blazing Stars in the Firmament, and those which the *Greeks* term *Cometæ*, the *Latins*, *Crinittæ*; [Hairy and Bearded] Such as, not many years since, in the † *Octavian War*, were the Foreboders of great Calamities; by a *Double Sun*, which happen'd (I have heard my Father say) when *Tuditanus* and *Aquilius* were Consuls; and that very year also *P. Africanus* (another Sun) was Extinguish'd: At all which, people being Afrighted, do entertain an Imagination of the Existence of some certain Divine and Celestial Being. His *Fourth* (and That the weightiest of all too) is drawn from the Uniformity of the Motion, and the Con-

Cleanthes's Four Causes of a Natural Impression of a Deity.

* For where there are Effects, there cannot but be a Cause. 100.

† The Civil Wars betwixt *Octavius* and *Ciana*; who slew the former (his Fellow-Consul with him) in his first Consulship, and in his fourth, was himself ston'd to death at *Antona*.

* *As the Epicureans conceived.*

|| *A Simile.*

† *Prime Agent.*

‡ *Mente.*

* *Chrysippus's Argument, drawn from a Collation of Effects.*

† *The Reason of the Collation.*

version of the Heavens ; the Distinction, Variety, Beauty, and Order of the Sun, Moon, and all the Stars, the bare sight whereof is enough to satisfy that they are not the works of * *Chance*. || For as, upon entering any House, School, or Court, and observing the Fashion, Manner, and Appointment of all things there, a body cannot judge These to have been effected without any † *Cause* at all, but presumes some One to be over them, and to whom Obedience is paid : So, in the Case of such wonderful Motions and Vicissitudes of so many, and of the Orders of so great things, which Boundless and Infinite Age has not any way prejudic'd ; he must needs much sooner conclude, that these mighty Agitations of Nature, are govern'd and directed by some or other || *Providential Wisdom*.

Chrysippus, (truly) was a most Sharp-witted man ; and yet such is the quality of what he delivers, that it rather seems to have been taught him by pure Nature, then found out by himself. * *If there be any thing in the Universal World (says he) which is above Human Art, Skill, or Ability to Accomplish ; certainly, whatever does Atcheive That, cannot but be Better then Man : Now things Celestial, and Those that are of Sempiternal Order, are not to be made by Man ; That (therefore) which does effect them, is more Valuable then He : And what can This more fitly be call'd, then a Deity. † For, if there be no Gods at all, What in Nature can be more Considerable then*

then Man? Since He (*alone*) is indu'd with Reason; then Which, nothing can be more Excellent. But for a body to concept that not any thing in Nature is Preferable to Himself, were a most Fond Piece of Arrogance: Something or other Better there cannot (then) but be; Consequently, there is undoubtedly a God. * When you behold a fair and stately House either, you are not to be wrought into a Perswasion that it was built for Mice, and Weasels; even tho' you see not the Master of it. And would you not shew your self miserably Weak indeed (then,) should you Compute upon so admirable an Appointment of the Universe, so great a Variety and Beauty of Celestial things, so mighty a Bulk and Power of Land and Water to be All matter only of Your Accommodation, and not the Mansions of the Immortal Gods?

* Another Simile, to know the Lord of Nature.

Is not This Plain enough also; that what is *Higher*, is still more *Perfect*: And that the Earth is *Lowest* of all, and compass'd about with a very thick Air? Whence, as we observe it to fare in such sort with diverse Cities and Regions, that the Wits and Faculties of the People are the Duller, because of the Fogginess of the Climate; the self same thing happens to Mankind in General, for that they are plac'd upon the Earth, which is the grossest Quarter of the World: And yet, from the force even of Human Policy, may the Existence of a certain Wisdom, and That more profound too, and divine, be presum'd upon

A Collation of Higher things with Lower; to insinuate that Man's Mind derives from Above, and is Demonstrative of the Existence of a Deity.

* Who represents Socrates teaching that it came from Above.

† The World infer'd, as upon a Consequence, to be indu'd with a Reason every way Compleat and Perfect.

The Harmonious Relation of Natural things urged in proof of a Deity.

|| Natural Communication.

* In Capricorn, and Cancer.

† The Tides, that by coming and going, seem as it were to Breathe.

upon; For Where (as sayes Socrates in * Xenophon) did Man get This of his ? Moreover, if any one ask how we come by that Humour and Warmth which is diffus'd through the Body, that terrene solidness of Parts, and (in short) that Vital Spirit of ours; it is manifest, that some of These we deriv'd from the Earth, some from the Water, some from Fire, and some again from the Air, wherein we Breathe. But Then, for That, which far exceeds the Other, Reason, (as I term it) or (in more Words, if you please) the Mind, Understanding, Cogitation, Prudence; Where found we it? Whence had we it? † Shall the World have all the rest, and yet want This one thing, which is of the greatest Value? Unquestionably, Nothing is, and not only is, but can so much as be imagin'd to be Better, Fairer, or more Excellent then the Universe. And, if Wisdom and Reason are most to be accounted of; That which is confessedly the Best, cannot but be indu'd with them.

How comes there to be so agreeable, consentient, and persevering an || Alliance of things? (surely no man can deny what I say!) Could the Earth come to be cover'd, at one time, with Flowers; and, at another, with Ice and Snow? Or the Approches and Retreats of the Sun be known, amidst such a Number of things that are in continual self-variation, by the * Solstices, and Winter-seasons? Or the † Breathing of the Deep, and Compressions of the Waters be mov'd by the Wax or Wain of the Moon?

Moon? Or yet, the *Different Courses* of the *Stars* be maintain'd by the *same* Rolling of the whole Heaven? That all This (I say) should come to pass; that there should be so harmonious a Concert of all the Parts of the World amongst themselves, could not (certainly) but be Impossible; were they not bound up and contain'd by One Divine, and Constant *Spirit*.

These things, when handled in the free and distinct *Method* that I have in my Thought, will be the less obnoxious to the Cavils of the * *Academiques*: Thô, indeed, at † *Zeno's* scant and streight rate of Couching them, they lye the more Open to Exception. For as a *Running Stream* is seldom or never corrupted, but standing Water easily: So, by a flowing Vein of Expression, the Errours of the *Reprehender* are wash'd away; whilst the Narrowness of a Pincht course of speaking is scarce able to || defend it self. For Thus did *Zeno* Press all that I dilate upon. *Whatever Acts* by Reason, (says he) is to be prefer'd to that which does not: But nothing is Better then the World; Consequently, it makes use of it. By the same way of Reasoning, may it also be prov'd to be Wise; to be Blessed; and to be Eternal: For all these things being more Valuable, then are those which want them; and nought Preferable to the World; it necessarily follows that it is a * God. And That, Thus too. No part of any thing that wants Sense can be Capable of Perception, But some Parts of the Universe are Sensible; Therefore is not the world

* *Who Quir.*
rel'd all things.
† *The Founder*
of the Stoical
S. d.

|| *By Reason of*
its Obscurity.

* *That produces*
and conserves
all things.

* *An Argument
drawn fr. m the
Definition of
Generation.*

World destitute of sense. He proceeds, and urges yet more Closely. * *Nothing (says he) that has neither Sense nor Reason of its Own, can generate what is qualify'd with Both : But the World produces things indu'd with Life and Reason ; And Therefore it must needs, it self, be Animated, and participate of Reason. He also concludes the Argument with a Similitude, (as his Manner is) Thus. If well-tun'd pipes are made out of the Olive-Tree, it is not to be doubted but there is a certain Innate skill of Piping in the Tree it self. Or, if the Plane Tree produce good Fiddle-strings, the Presumption is the same ; Viz. That a Natural Musical Virtue is inherent in those Plane Trees. And why then may not the World be deem'd Animated, and Wise ; when such as are indu'd with Life and Wisdom do come forth of it ?*

The First Topique, (The Existence of a Deity) prov'd by Arguments drawn from Nature.

BUT since I am fall'n into a different way of Proceeding, from what I spoke of in the beginning ; (For I deny'd that this First Topique requir'd to have much said upon't, in regard every body could not but see that *Gods there are*) I will confirm the Point it self by Arguments drawn from Nature. For so it is, that whatever is capable of Nourishment and Encrease, contains within it an Efficacy of Natural Heat ; without which, it could neither be Nourish'd, nor Grow. For things that are Hot and Fiery, are agitated and impell'd by their proper Motion : But such as are nourish'd and encreas'd, are indu'd

indu'd with a temperate and convenient *Fervency* ; which, so long as it abides in us, *Sense* and *Life* do remain also ; but when *This* is chill'd, and extinguish'd, we our selves are immediately put out and perish. Now, by *Reasons* much of a sort with *These* it is, that our *Cleanthes* shews what a great proportion of *Heat* is inherent in all Bodies : For he will not allow that there is any Food so gross, as that it is not to be Digested within the compass of a Day and a Night ; and those very Excrementitious parts of it that *Nature* rejects, are not without some degree of *Warmth* too, any more then the rest. Even the *Veins* and *Arteries* have a kind of *sparkling* in them, as of a Spiritous and Fiery Motion : And it has been often observ'd, that when the *Heart* of any Creature is new pluckt forth, it pants with such a *Quivering*, that it seems to have the Activity of *Fire*. Whatever therefore, (*Animal*, or *Vegetable*,) has any *Life* at all ; derives it from the *Warmth* that is included in it. Whence it may be gather'd, that That *Nature* wherein this *Heat* is Embod'y'd, has within it a certain enlivening *Virtue* , that conveys it self thorough the whole World.

And This will better appear upon a more Acute Explication of this *General Fiery Property*, that pierces into all things. I will therefore take a view of the several parts of the *World*, which are sustain'd by means of the greatest *Heat*. || And First,

Thus much may plainly be discern'd in things || An Exemplification of the Matter, by the

Earth; which
is suppos'd to
be Lower then
the Water, and
the Lowest of
all the Ele-
ments.

things of an *Earthy* substance; For we see that *Fire* is produc'd by the striking of one stone against another; that *Earth* sends forth a kind of *smoak*, when new turn'd up; And that *Water* is drawn *Warm* (in *Winter time* especially) out of *Well-springs*. This happens by reason of the *Heat* that is shut up in the Caverns of the *Earth*; and which, upon the Contraction of the *Water* in Frosty Weather, is kept the closer in. There might a great deal be said, and sundry Proofs urg'd to demonstrate, that all things that spring out of the *Earth*, and those Seeds themselves, which, being There generated, and inherent in Plants; are contained in the same, do receive their Rise and Growth from the temperament of *Heat*.

That there is also a certain Mixture of *Heat* in the *Water*; both the *Fluidness*, and the *Effusion* of it, do declare; for it could neither be turn'd into Ice by Cold, nor Thicken'd by Snow and Frost, did it not dilate it self into Flowings, upon being Thaw'd and made Liquid by the *Heat* that is mingled with it. Thus does it become hard, by *Northern* and other Cold Blasts; and it softens again, and is dissolv'd by the Contrary. * The *Seas* too, when toss'd by the *Winds*, are Warm'd to such a degree, that it is easie to apprehend, that even this great body of *Moisture* it self is not without a certain *Heat* included in it. Neither yet, is this *Warmth* to be reputed only external and *adventitious*; for it is rais'd up out of the Inward parts of the
Deep,

* The Heat of
the Seas sup-
pos'd to be Na-
tural, not ad-
ventitious.

Deep, by Agitation : This happens to *Our Bodies* also, when they are heated by *Stirring* and *Exercise*.

The very *Air* it self, tho' Naturally the Coldest of all, is (however) in no wise destitute of *Warmth* ; much *Heat* being mixt even with *It* also. It proceeds from the *Exhalation* that arises from the *Water* ; of which, some of it may be taken for a kind of *Vapour* ; deriving its Being from the *Motion* of that *Heat* which is contain'd in the same. A Resemblance of This may be seen in *Liquors* made boyling hot by the putting of Fire under them.

Now, as for the *Fourth Part*, or * *Element*, that is yet behind ; it is altogether fervid, the *whole Nature* of it ; and communicates vital and salutary Heat to all other things. Whence I conclude, that, since the several *Quarters* of the World do subsist by means of † *Heat*, it cannot but be thorough a certain *Propriety* of equal and moderate *Warmth*, that the *Universe* it self has for so long a time been sustain'd : And this so much the rather too, in regard it may be presum'd, that this hot and fiery Quality is infus'd into every Nature, to the intent that it might be capable of breeding and begetting its Like ; For it is from *This*, that Living Creatures, and whatever is fixt in the Earth by the *Root*, must necessarily receive Birth and Augmentation.

So that it is *Nature* that binds together the *Four Parts* of the *World*, and preserves it ; and that not without the Assistance of
Sense

* They held the Whole Universe to be a kind of Fifth Element.

† The Force of Heat.

Sense and Reason neither : For every *Being* that is not *Single*, and void of *Qualities*, but annex and conjoyn'd to *Another*, must needs be indu'd with some one *Virtue* of an Excellency paramount to all the rest ; As, *Reason*, in *Man* ; in *Beasts*, something Analogical to it ; from whence the *Appetites* of things do take their Rise. As for *Trees*, and all that grow out of the Earth, Their *Principality* is suppos'd to be contain'd in their *Roots*. Now *That* I term *Principality*, which the *Greeks* call *ἡγεμονία* ; then which, nothing, in its respective Kind, can, or even ought to be more Valuable. *That* (then) wherein the *Principality* of Universal Nature resides, cannot but be the most *Excellent*, and deserving of Authority and Dominion over all things.

From the Parts,
to the Whole.

We see that *Parts* of the Universe (for there is nothing in the whole World that is not a *Portion* thereof) are furnish'd with *Sense and Reason* : And therefore, that *Particular* of it wherein its *Sovereignty* abides, is (surely) indu'd with them likewise ; and *That* too, in a more large and admirable proportion. So that it inevitably follows, that the *World* is qualify'd with *Wisdom* ; and *That Nature* which holds all things in its Embrace, with a *Perfection* of *Reason* : Consequently, the *World* is a *God*, and the *Powers* thereof are contain'd in * *Divine Nature*.

* Universal Nature ; it being termed both the World, and a God.

Heat is Universal Nature.

As for the *Heat* also of the *Universe* ; it is more Pure, Clear, and Lively, and so more apt to move the *Senses*, then is This
Warmth

Warmth of Ours, whereby those things that are *Familiar* to us, are continu'd, and encreas'd. Since *Man* and *Beast* (then) have This *Heat* in them, and so come to be Sensible, and Animated ; it were Absurd to affirm that the *World*, which is indu'd with a more compleat, bright, free, with a most quick and volatile *Ardour* , is without any *Sense* at all ; especially since the *Heat* that appertains to the *Universe* is not agitated by *Another*, or by outward force ; but is spontaneously moved of it self. For is any thing of greater *Might* then the *World* ; that it should be able to force and stir up the *Heat* that it is furnish'd with ?

* *Plato* (who passes for a little *God* among the *Philosophers*) is of opinion that there are *Two* sorts of Motion, the One *Proper*, the Other *External* ; and that *That* which of its own accord, is actuated by its self, is more *Divine*, then the Other, that is mov'd from *Without*. This *Voluntary* sort he places only in our *Minds*, and conceives that from *Them* the † Original of *Motion* is deriv'd. Wherefore, since all *Motion* arises from the *Heat* of the *World* ; and this *Ardour* it self moves freely, and not upon any foreign Force ; it must needs be (*Animus*) a *Spirit* : And so it follows, that the *World* is *Animated*. And that it is also provided of an *Understanding*, may be infer'd from *Hence*, that the *Universe* is certainly more Excellent then any other *Natural Being* : For as we have never a *Limb* at all that is not *Inferiour* to our whole *Body* ; so likewise cannot *Universal Nature* but be

* *Plato's Authority* press'd in confirmation of what he delivers.

† The Motion of Universal Nature.

be of greater Value, then any one *Part* of the same. Which, if so ; it must necessarily be indu'd with *Wisdom* : For, were it not ; *Man*, (who is a *Part* of the *World*) because furnish'd with *Reason*, could not but be more *worthy* then the *whole World* it self.

* Minerals and Vegetables.

Four Degrees of Nature.

† As by a kind of Essence put under them.

Thus either, if we think fit to proceed from the * *Last* and *Imperfectest* Beings to the *Highest*, and most *Absolute*, we shall undoubtedly come up to the *Nature* of the *Gods* : For in the *First* place, we find that *Nature* † upholds those things which spring from the *Earth* ; whereunto She has extended her *Bounty* no further, then barely to provide for their *Growth* and support. On *Beasts* she has bestow'd *Sense* and *Motion* ; and a certain *Appetite* that inclines them to what may be for their *Health*, and to shun that which is *Hurtful*. To *Man* she has been the more *Liberal*, in *This* ; that she has given him *Reason*, whereby to govern his *Passions* ; which are sometimes to be curb'd in, and otherwhiles remitted. The *Fourth*, and *Highest* Degree, belongs to those Powers that are *Good* and *Wise* by *Nature* ; and who had, from the *Beginning*, a *Reason* Constant and Rectified beyond the Pitch of what *Humanity* can pretend to ; and, Therefore, it is to be ascrib'd to a *God* ; that is, to the *World*. Wherein this perfect and absolute Reason cannot but be inherent, in regard there is not any *Ordination* or *Appointment* of things, but (undeniably) has somewhat *Final* and *Consummate* : For as *Nature*, if
at

at Liberty, fulfils her Course (we see) even in a *Vine*, or in a *Sheep*, by a peculiar way of her own ; and as *Painting*, *Architecture*, and the rest of the *Arts*, are not without a certain End of *Perfection* : So is it much more needful that in *Universal Nature* there be something or other *Compleat* and *Absolute*. For, *Particular Natures* are lyable to sundry external Accidents, that may obstruct their progress to *Perfection* ; but *Universal Nature* nought can be able to hinder ; because it does it self contain and bind up all *Single* ones. That therefore must needs be the *Fourth*, and *Highest* Degree, whereunto no *contrary Force* can reach. And in This Degree it is, that the Nature of all things is plac'd ; * Which, * *The World*. since such it is, as to Influence all things without any Impediment, it must necessarily be indu'd with *Understanding*, and also with † *Wisdom* : For what † *The highest Perfection*. could argue more Ignorance then either a *Denial* of that Nature to be the *Best*, which Comprehends all others ; or, being the most *Valuable*, not to suppose it, *First*, to be *Animated* ; Then to participate of *Reason* and *Understanding* ; and *Lastly*, of *Wisdom* ? For how || else could it be the || *Without partaking of the respective Excellencies of all the Four Degrees*. most Considerable ? Were it only Qualify'd after the Manner of *Trees* or *Brutes*, it might be taken rather for the *Least*, then for the *Most Excellent* : Nay, and tho' it did partake of *Reason*, and yet were not *Originally Wise* ; the Condition of the *Universe* would, in some sort, be Inferiour to That of *Ours* : For it is possible for *Us* to come

come to be *Wise* ; but if the *World* was, for an infinite space of time past, destitute of *Wisdom*, it can never (certainly) attain to it. And therefore, it will be *Worse* than *Man*. But since it were absurd to think so, it must be accounted *Wise* from the Beginning ; and a *God*. For, excepting This, there is nothing but what is defective in some respect or other, and not every way apt, full, and perfect in all its Degrees and Proportions : For, as the covering (as *Chrysippus* wittily hints) was made for the *Buckler*, the *Scabbard* for the *Sword* ; so, bating the *World*, all things else were created for the sake of *Others* : As the *Grass*, and productions of the *Earth*, for *Beasts* ; *They*, for the Use of *Man* ; the *Horse*, for *Carriage* ; the *Ox*, for the *Plow* ; The *Dog* for the *Chace*, and to keep *Watch* ; And *Man* himself was born, to Contemplate That *Power* in the *Universe*, and to Imitate it ; not being absolutely *Compleat*, but only a certain * *Particle* of *Perfection* : Whereas the † *World*, in that it comprizes all the *Parts*, and every thing is contain'd therein, is entirely *Perfect*. What (then) can be wanting to That which is the *Best* of all ? But nothing is more *Estimable* than *Reason*, and *Understanding* : Consequently, it cannot be destitute of *These* neither.

* Being in the Third Degree, which is next to the Highest of all.

† That is, the Circle of the Sky, that environs all things.

The same *Chrysippus*, therefore, did very Well again, in proving, by way of *Similitude*, that the Abilities of each *Individual* are generally the greater, when come to its full Growth ; As of a *Horse*, then a *Colt* ;

Colt ; a *Dog*, then a *Whelp* ; a *Man*, then a *Boy*. And Then too, whatever is *Best* in all the World, must needs be inherent in some or other Compleat and Absolute Nature : But nothing is more *Perfect* then the *Universe* ; nor *Better* then *Virtue* : Consequently, *Virtue* properly belongs to the † World. || For *Human Nature* is not Consummate ; and yet *Virtue* is effected even in *It*. How much more easily may it be so (then) in the *Universe* ? *Virtue*, Therefore, is Inherent in it ; Consequently, it is * *Wise* ; and so a *God*.

* The Perfection of all Powers.

† As being a Compleat Essence ; resulting from all its Potencies.

|| An Argument from the Minor.

* That is ; indu'd with a Divine Nature ; for Plato said the Epithete *Wise* was only Proper to the Divinity.

HAVING thus thoroughly View'd the Divinity of the *World* ; you are to attribute as much to the *Stars* : For they are generated out of the most pure, and noble parts of the *Sky* ; have no mixture in them of a *Contrary* Nature ; are of a substance altogether *Fiery*, and *Transparent* : And therefore even *They* also may most justly be presum'd to be indu'd with † *Life*, *Sense*, and *Intelligence*.

† That is ; with Animal, Sensitive,

Intellectual Faculties ; which are the respective Excellencies of the Three Degrees before reckon'd upon.

Now, that they are absolutely of a *Fiery* Nature, *Cleanthes* is of opinion may be confirm'd by the Testimony of Two of the *Senses*, the *Sight*, and the *Touch*. For the *Heat* and *Brightness* of the *Sun*, cannot but far exceed all *material* Fire ; in that it

it shines so far and wide over the face of the whole Earth ; and as to its *Touch*, it has a power not only to *Warm*, but many times to *Scorch* : Neither of which it were able to do, if it were not of a Fiery Property. Seeing, therefore, (*says he*) that the *Sun* is Fiery, and fed and nourish'd with the Vapours of the Ocean ; (For no *Fire* can subsist without some Nourishment or other) it must necessarily either be like that *Fire* which we make use of for profit and sustenance ; or *That*, which is contain'd in the Bodies of *Animated Beings*. Now, as for This *Fire* of ours, which is requisite to the Convenience of Life, it is a Consumer and Devourer ; Confounding and Ruinating whatever it catches hold of : Whereas the vital and salutary *Heat* of the Body conserves, cherishes, augments, sustains all things ; and indues with *Sense*. Wherefore, he makes it to be obvious Which of these two sorts of *Fire* the *Sun* is of ; in regard It likewise occasions All to flourish, and every thing in its respective Kind, to come to Maturity.

Since the Heat (then) of the *Sun* is of the same Temper with that *Warmth* which abides in Living Creatures ; the *Sun* it self must, Consequently, be indu'd with Life : And also the *Stars*, that are constituted of that *Celestial Ardour* which is term'd the *Sky*.

* The Better the Part of the World, the more Noble the Creature that is bred in it.

* And whereas some Creatures are bred in the Earth ; some in the Water ; some in the Air : *Aristotle* holds it very absurd to conceipt that no *Animals* at all are generated in that Part of the World, which

which seems to be most * proper to produce them. Now the *Stars* do abide in the *Firmament*; which, being the most subtle part, and still vigorous, and in agitation, whatever *Animal* proceeds from it cannot but excell in Quickness of *Sense*, and of Motion. Wherefore, since they are generated in the Sky, it is but meet that they should be indu'd with *Sense* and *Understanding*: Whence it will follow, that they are to be † reckon'd in the number of the *Gods*. For it may be observ'd, that such as live in Countries of a clear and thin Air, are commonly sharper Witted, and of better Intellectuals then those that are born in a Thick and Foggy Climate. And the nature of the *Dyet* also is held to have some effect upon the || *Edge* of the Mind. || Wit, which
 Probable therefore it is, that the *Stars* are of an Excellent *Understanding*; because they both inhabit the *Ethereal* Quarter of the *Universe*, and are fed with the *Humours* of the *Water* and the *Earth*, purifi'd and extenuated thorough so great a Distance.

* Because a fiery Quality causes Life.

† To have a Divine Nature.

|| Wit, which proceeds from Heat.

But the *Order* and *Constancy* of the *Stars* are yet more eminently Declaratory of their *Sense* and *Understanding*: For nought can be mov'd according to * *Rule* and *Number* without *Advice*, and such a Consideration as has nothing Rash in it, Various or Fortuitous. Now the *Course*, and eternal *Stability* of the *Stars*, cannot be expressive of † *Nature*, because they are perfectly *Rational*; nor of *Fortune* neither, which, being a Friend to *Change*, will not away with

* In a Regular and constant Order.

† Some held her to be *Allegorical*, and without Reason. See more of This in Pag. 120, and 121, of this Book.

nd Confe-
ntly, are
mated, Sen-
, and Ra-
al.
atural, Un-
ral, and
ntary Mo-

steadiness : It follows (therefore) that they are mov'd of *Themselves*, and by virtue of their own *Sense* and * *Divinity*. Nor is *Aristotle* (again) unworthy of Commendation, for conceiving that whatever is capable of *Motion* is † mov'd by *Nature*, by *Force*, or by *Will*. Now the Sun, Moon, and all the Stars are mov'd. As for those things that are mov'd by *Nature*, they are either carry'd *Downward* by their *Weight* ; or *Upward*, by reason of their *Lightness* : Neither of which happens to the Stars, for Their Motion is *Circular*. Nor yet can they be said to be mov'd *against* *Nature*, by means of some greater *Force* ; for what can be more *Powerful* then she ? It Remains (then) that the Motion of the Stars is *Voluntary*.

Now, if a man be satisfy'd of This, it would not only argue in him *Ignorance*, but *Impiety*, to Deny that *Gods* there are. And truly, there is not much difference betwixt gainsaying it, and depriving them of all || *Intention*, and * *Action* : For, I take it, one that *does* nothing, cannot properly be said to *Be*. † Wherefore the Existence of a *Deity*, is a matter so clear, that nobody in his *Witts* can well make any Question of it.

|| Procuration.
* As the Epicureans did.
† The First Point concluded with an Affe-
severation of the Existence of a Deity.

The Second Topic, Begun from Attention, and Difficulty.
|| i.e. advance them from Sense to Reason.

§. 2. W E are (Next) Therefore to Examine what kind of *Nature* they are of: In which Consideration, it is very hard to carry our || Thoughts from the Appearances of things to our Eyes. This Difficulty

Difficulty has so far wrought upon the more Vulgar sort, and upon some * Philosophers (also) that are little above them, that they cannot take in any notion of a *Deity*, but from the *Idea* of a *Man*. Which light and unsound Opinion having been confuted by *Cotta*, there is no need for me to say any thing to it. † But, since, by a certain Impulse of Spirit, we are prepossess'd with an Assurance that *Such* God is, as, *First*, to be *Animated*; and *Then*, not to be surpass'd by ought in Nature: I see not what may be more accommodable to This *Presension* and *Notion* of ours, then (*First* of all) to take the *World* it self (then which nothing can be more Excellent) to be indu'd with *Life*, and to be a *Deity*. *Epicurus* (who truly was far from being Lucky at a *Jest*; Or worthy of his || Countrey) may make as merry with This as he pleases; and avow himself unable to conceive what a Round, Voluble God should be: Yet shall he never beat me out of * it: Nay, and his very self too, *Proves* as much: For even *He* allows that Gods there are, because there must needs be some or other admirable *Nature*, then which nothing can be *Better*.

† Now, then the *World* there is not any thing *Better*, sure: And it is moreover unquestionable, that whatever is *Animated*, and partakes of *Sense*, *Reason* and *Understanding*, is more valuable then that which has them not: Whence it follows, that the *Universe* is *Animated*, and participates of *Sense*, *Reason* and *Understanding*. And the

* *The Epicureans, who judg'd by Sense, as well as the Common-people.*

† *The Former Hypotheses repeated, and accommodated to the Prenotion of a God.*

|| *Athens, whi h was the Emporium of neat Speaking; but Epicurus (who was of it) was a plain and vulgar spoken man.*
* *The belief of a God.*

† *Zeno's Argument Repeated.*

same Argument is Conclusive of its Divinity, likewise.

* Which manifest an Efficient Cause.

† The Epicureans.

|| The Sphere pleaded for, against Epicurus.

* Because of its Circumference.

† Triâ Dimensions comprehens.
|| Duas Dimensiones habentibus.

* That the Mathematicians drew their Schemes in. That is through your great Ignorance of the Mathematiques.

But This shall (anon) be made Plainer out, by the * Works themselves that the World effects : In the mean time, I wish (*Velleim!*) you would forbear bewraying the great want of Learning in your † Parity. || To You the Cone (you tell us) the Cylinder, or the Pyramid, seem to be Handsomer then the Sphere. Truly you have set up a new opinion, even of what's agreeable to the Sight. But let it be so then, that these are more Beautiful, to the Eye alone : Tho' yet, I do not think they are. For what can be more Taking, then That only Figure, which contains all other Forms * within it self ; and which can have nothing of In-equality in it, nothing to give Offence, nothing cut into Angles and Breaches, Nor any Swelling or Hollowness ? And whereas there are Two sorts of Figures that are preferable to the Rest, the Globe (for so I am for expressing *σφαίρα*) in † Solids, and the Circular or Orbicular (the Greeks term it *κύκλος*) in || Planes ; it is these Two Forms alone, that have all their respective Parts Equal to one another, and the Extreme as far off from the Centre as That is from the Top : Then which, nothing can be more Perfect.

But if you understand not These things, in regard you never touch'd that * Learned Dust : Yet will not even Physiques teach you Thus much, that this Uniformity of Motion, and Constancy of Order could not have been maintain'd in any other

other *Figure* ? So that it is most Unlearnedly done of you to give out (as you usually do) that it is not certain whether the *Universe* it self be *Round* or no ; because it is possible for it to be of another shape ; and that there are Innumerable Worlds, some of them of a different Form : Which, had but *Epicurus* learnt how many * Two and Two makes, undoubtedly he would never have deliver'd. But while he † judges what is *Best*, by the *Palate* ; he considers not (as *Ennius* says) the *Palace* of Heaven. || For, there being Two kinds of *Stars*, One whereof pass from *East* to *West* by Innumerable Spaces, without ever directing their Motion any other way ; but the * *Other*, in the same † *Compasses* and *Courses*, fulfill Two Constant || *Turnings* : From both *These*, as well the *Volubility* of the *World*, (which could not consist with any other then a *Round Form*) as the *Circular Circumferences* of the *Stars*, are understood.

And *First*, for the *Sun* ; (which is the *Prince* of the *Stars*) it is mov'd in such manner, that, sending forth a great deal of *Light* upon the *Earth*, sometimes one part of the same, Otherwhiles, Another, comes to be * darken'd ; For the very *shadow* of it Interposing, causes *Night* ; the *Intervals* Whereof, are Equal to those of *Day*. By the moderate Approches and Retreats of the same *Sun* are the Proportions of *Heat* and *Cold* temper'd : For the *Circuits* of it, in 365 † *Defects* of the *Orbs*, (a Fourth part of a day being commonly

* Understood
Mathematiques
† i. e. pronounces upon the
Supreme Good.
|| Heaven and
Heavenly Bodys
prov'd to be
Round.
* The Planets.
† Latitudes of
the Zodiac.
|| From Rise to
Set, and from
Set (again) to
Rise.

Day and Night,
Summer and
Winter caus'd
by the Sun.

* By the Inter-
position of the
same Earth.
† i. e. 365 days
and nights, and
6 hours (which
days &c. are
measur'd by the
Course of the
Sun) do make
up a year.

* Spring and
Autumn.

monly added) do compleat an Annual Conversion : And bending its Course one while to the *North*, and another to the *South*, occasions *Summer* and *Winter* ; and those two * *Seasons* likewise, One of which is adjoyn'd to the End of *Winter*, the *Other*, of *Summer*. Thus, from four Mutations of *Seasons*, are the Beginnings and Causes of all things, that are bred upon the *Land*, or in the *Water*, deriv'd.

† i. e. when in
conjunction
with the Sun.

|| As having its
Ascensions and
Descensions, as
well as the Sun.

The *Moon* finishes the *Yearly* Courses of the *Sun* in the spaces of a *Month* ; and still casts the *Dimmest* Light, when she comes nearest to it ; and the *fullest*, when she is furthest off. Neither does she suffer a Change in her *Form* or *Figure* only, one while by *Waxing*, another, by *Lessening* again, in a † Recourse to her *Original* : but in her *Site* and *Region* too ; which is sometimes *Southern*, and at other times *Northern*. In the Course of the *Moon* (also) there is a certain Resemblance of a *Summer* and || a *Winter-Solstice*: And many things do flow and proceed from her, that contribute both to the Nourishment of *Animated* Beings, and to the Encrease, Growth, and attainment to Maturity of whatever arises out of the *Earth*.

But most especially admirable are the Courses of those Five *Stars*, which are untruly term'd *Wandering* : For nothing can be said to *Wander*, that, thorough all Eternity, preserves its Advances and Retreats, and other Firm and Constant Motions. Now, that which is chiefly wonderful in the *Stars* we speak of, is, that one while they

they Abscond ; Appear *another* ; Sometimes go away, otherwhiles come again ; Now run * before, By and By follow after ; * *The Sun.*
 One while are mov'd swifter ; Another slower ; and sometimes (also) stir not at all, but, for a certain space † stand quite still. † *And Then, they are term'd Stational.*
 From the unequal Motions of These, the *Mathematicians* have Nominated the || *Great Year* ; which is Then effected, when the Sun, Moon, and Five Planets, having all finish'd their Compasses, are brought about to the same state and proportion amongst themselves, that they were in at the Beginning. In how long a time This comes to pass, is much Disputed : Tho' yet it cannot but be certain and Determinate.

* For that which is call'd the Star of *Saturn*, (*φαιων*, by the *Greeks*) and is the farthest off from the Earth, usually compleats its Period in about Thirty years. In its Course it working a great deal, after a Transcendent manner ; some times preceding, at Others, following behind ; one while Hiding it self, at Night ; another, Appearing again, toward Morning ; alters not one jote in Sempiternal spaces of time, but still produces the same Things, within the same Compasses. Below This, and nearer to the Earth, is the Star of *Jupiter* (term'd *ουραν*) mov'd ; which fulfills the same Orb of the Twelve Signs, in Twelve Years ; and in its Course, effects the like Varieties with the Star of *Saturn*. The Star of *Mars* (*πυρρει*) holds the Orb next below This ; which Surveys the same Circle with the Two Higher in the space of

* *The necessity of a definite Conversion prov'd.*

four and twenty Months, wanting six days, as I take it. Below This, is the Star of *Mercury*, (call'd $\sigma\iota\alpha\beta\alpha\nu$, by the *Greeks*) which commonly furrounds the *Sign-bearing Orb* in about a Years Compass ; and never departs further from the *Sun*, then the Distance of One *Sign* ; going before it, at some times, and Otherwhiles following after. The lowest of all the Five *Wanderers*, and nearest to the *Earth*, is the Star of *Venus*, which is term'd $\omega\omega\sigma\epsilon\lambda\epsilon\gamma\epsilon\varsigma$, in *Greek* ; and, in *Latin*, *Lucifer*, when it goes before the *Sun*, and *Hesperus*, when it follows it : It finishes its Course in a Year ; views the Breadth and Length of the *Sign-bearing Circle*, as do the other Above it ; and never goes further off from the *Sun*, then the space of Two *Signs* ; some times preceding, otherwhiles coming behind it. Now, how there should be this *Constancy* in the *Stars*, so great a *Concordance* of *Seasons*, throughout all Eternity, amidst such various Motions, without a *Mind*, *Reason*, *Advice* ; I am not able to conceive : Since (therefore) we see that the *Stars* are indu'd with *These* ; we cannot but reckon even *Them* too, to be of the number of the *Gods*.

The *Fixt Stars* of equal Divinity with the *Planets*.

* The *Stoiques* would not allow them to be fixt in the *Sky* ; but suppos'd them to be Ani-

The same *Prudence*, and *Understanding*, is likewise discernible in those *Stars*, which are call'd *Fixt* : For their Conversion is Daily, Uniform, and Constant : and they neither have their * Courses in the *Firmament* ; nor are fasten'd in the *Heaven*, as most, for lack of *Natural* knowledge, do affirm : Since the *Sky* is not of such a Nature,

ture, as, by its own power, to force about the *Stars* that it environs : For being Thin, Transparent, and indu'd with a Suffusion of *Heat*, in the *Temper* of it, it seems not to be of a Composition proper for the containing, holding of the *Stars*. So that They have a *Sphere* of their own, that is Free, and Separate from *Etherial* Conjunctions. And their *Courses*, being Indeficient and Perpetual, do speak out that there is in them a *Divine Mënd* and *Virtue*. In so much that whoever perceives not These very *Stars* (also) to be *Divinely* qualify'd ; seems to be without any *Sense* at all.

In Heaven (then) there is nothing of *Chance*, *Temerity*, *Inconstancy* or *Falshood* ; but Contrariwise, perfect *Order*, *Verity*, *Reason*, *Stability* : And whatever things have none of These, being *Vain*, *Counterfeit*, and full of *Errour*, have their Course nearer the Earth, beneath the *Moon*, which is the Lowest of * all, and † borders upon the same. Wherefore, he that conceipts the admirable *Order*, and Incredible *Constancy* of the Heavens, from whence all Health and Conservation do arise, to be without *Understanding* ; is to be deem'd void of *Understanding* himself. So that I cannot (I think) do better, then, (à Principe) from the || Luckiest of Men at finding out the *Truth*, to derive (*Principium*) the Beginning of this Dispute.

Zeno (therefore) Defines *Nature* after such a manner, as to make her to be a kind of * Artificial Fire, proceeding Methodically

* Heavenly Bodies.

† Versatur.

|| He means Zeno, who was the Founder of his Sect.

* i.e. Indu'd with Skill and Wit : See Page 121 of this

† i.e. To act and
perfect Genera-
tions.

to Generation. For he holds it to be highly Consonant to Art, to † Create and Beget : And that such Operations as, in the Exercise of Our Arts, are wrought by the Hand ; are by Nature, or (as I have express'd it) by Artificial Heat, (which holds the Mastery over all the rest of the Arts) much more dextrously effected . And indeed, This way, every Particular Nature is Artificial ; in that it advances in a kind of Path or Tract (I may say) peculiar to it . As for the Nature of the Universe, it self (which binds up and comprizes all things) it is (by the same Zeno) term'd not Artificial only, but a Compleat Artist ; purveying for whatever may be Commodious, and letting slip no Opportunity to That end . And as each Single Nature (respectively) derives its Being, Growth, and Support from its proper Seed ; so, the Nature of the World is Voluntary in all its Motions, and has those Affections and Appetites which the Greeks call ὁρμαι ; exerting Actions consonant to the same, in such manner as do we our selves who are * mov'd by Mind and Sense . Since the Mind of the Universe (then) is such as This ; and so, may rightly be term'd Providence, (in Greek πρὸς νόος ;) To these ends (chiefly) it is that her Care and Foresight are directed ; Viz. First ; that the World be in the † best condition (possible) to persevere : Then, that it stand not in || need of any thing : But most especially, that it have all the Advantages of Beauty and Ornament, in Perfection .

as, e. Plac'd
under the Rule
of a Necessity.

† Of a Form
most apt.
Be not obnoxious
to any Necessity, whence
Deformity is
contrasted.

Thus

Thus much, for the *Universal World* ; as also, for the *Stars* : Because, now, it is e'en clear enough, that there is a great Number of *Deities* ; and not such neither, as do nothing at all ; nor yet effect their Enterprizes with *Toyl* and *Labour*. * For they are not made up of *Veins*, *Nerves* and *Bones* ; do not use a *Diet* that might occasion the Contraction of *Humours*, either too Sharp, or too Gross ; nor are they of That Temper of *Body* as to be afraid of Falls or Blows, or in Danger of Diseases through a Defatigation of their Limbs : (all which *Epicurus* being mightily concern'd about, feign'd the Gods to be only † *Lineal*, and to be void of *Action*) But, being of great Brightness, and Excellency of *Form*, and plac'd in the purest Region of the *Heaven*, their Courses are after such a fashion dispos'd and modify'd, that they seem to move, as by *Consent*, for the Support and Conservation of all things.

I T was not without Ground neither, that the Wise men of the *Grecians*, and Our own Ancestors too, have Canoniz'd and set up many || other sorts of *Deities*, in consideration of the greatness of their Benefits : For they were of Belief that whatever happen'd to become eminently Advantageous to *Human kind*, proceeded from the Goodness and Bounty of the Gods toward Men : * And therefore they both apply'd the Name of the God to the *Invention* that he was the Authour of ; [Thus *Corn* is term'd *Ceres* ; and *Wine*, whence

The World and the Stars insist upon, to the End that the Works and Actions of the Gods might be understood. * The Quality of the Bodies of the Stars (which be term'd Gods) Describ'd.

† *μὴν ὅτι πρὸς μὴν*

Thus far, of the Quality of the Heaven's Gods ; Now, he treats of That of Men, who, for the great good they did in their Life-time were reckon'd upon as Deities. || Upon this point, see Godwyn's Ro. Anr. p. 35, 36, &c. * Men and Things of any

Extraordinary whence That of Terence,

Virtue, Canoniz'd for Deities.

* Bread,

† Wine, || Lust.

*Without * Ceres, and † Liber || Venus Starves ;]*

* Lust. † Sensual Pleasure,
|| Willing ; she was so call'd either à lubendo, or à libidine.

* The Epicureans held Pleasure to be Natural.

† Heroes and Demigods asfected.

And also to *Things*, wherein any transcendent Virtue is contain'd, gave such Appellations, as to bespeak the Virtue it self, to be a *Deity*. Thus we find *Faith* and *Wisdom* Dedicated in the *Capitol* ; the Latter by *Æmilius Scaurus*, for *Faith* had been Consecrated before, by *Atilius Calatinus*. You see the Temple of *Virtue*, and that of *Honour* also repair'd by *M. Marcellus*, having many years ago, in the War with the *Lombards*, been erected by *Q. Maximus*. And so for *Help*, *Safety*, *Concord*, *Liberty*, *Victory* ; of all which, the Efficacy being so Excellent, that they could not but be under the Dominion of a *God*, therefore the very *Thing* it self obtain'd the Name of a *Deity*. Upon the same score are the Appellations of * *Cupid* , † *Voluptè* , and || *Lubentine Venus* Consecrated ; tho' they be things *Vicious* , and (whatever * *Velleius* may think) *Unnatural* too ; But yet, by means even of These *Vices*, is Nature often times excited and transported after a very Extraordinary manner. Thus, in regard of their *Profitableness*, were those set up for *Gods*, from whom the respective Benefits (first) proceeded. And indeed the Names that I have now been speaking of, are themselves Declaratory of the Particular *Virtue* of each *Deity*. By Practice, and Common Custom also it has been so order'd, that † Men Eminent for the Benefits

fits they have brought to Mankind should, by Common Consent, be advanc'd in their Reputation among the Gods. This was the Case of *Hercules*; of *Castor* and *Pollux*; of *Æsculapius*; of * *Liber*; [the *Liber* I mean, that came of *Semele*, not that *Liber* who, together with † *Ceres* and ‖ *Libera*, was, with much *State* and *Devotion*, Consecrated by our Fore-fathers; the difference betwixt which two *Libers* may be gather'd from the * *Mysteries*: Now, because we call those of our own begetting *Liberi* (Children) therefore is the Issue of *Ceres* term'd *Liber* and *Libera*. This is kept (*Liber*) in the *Male* only, not (*Libera*) in the *Female*:] And of *Romulus* also, whom some take to be the same with † *Quirinus*. Now in regard the *Souls* of all These do persevere, and enjoy Immortality, they are justly held to be *Gods*; both for that they are the *Best*, and also *Eternal*.

Upon Another Consideration, and That a *Physical* one too, has a multitude of *Deities* likewise proceeded: who, in that represented under *Human* shape, have furnish'd matter for *Poetical* Fables, and involv'd Mankind in the greatest Superstitions. [This ‖ *Topique* was (first) handled by *Zeno*, and (afterward) more at large explain'd by *Cleanthes*, and *Chrysippus*.] * For the Old Story of *Calum's* being Gelt by his Son *Saturn*, and *Saturn* himself, cast into Bonds by his Own Son *Jupiter*, passes for Current throughout all *Greece*. There is a Philosophical Reason, Pleasant Enough, at the bottom of these † Impious Fables:

For

* *Bacchus*.

† The Earth,
‖ The Moon.

* i. e. Religious Cerimonies.

The *Mysteries* were of Two sorts; the Greater, in honour of *Ceres*; the Less, of *Proserpina*.

† A God of War.

‖ Of Fictitious Deities.

* *Vulgar* Fables Rehears'd, in order to the Removal of that Impiety which the Poets had introduc'd, by making the Gods to be like Men.

† For a Son to Geld his Father.

* Without Com-
mixture with
any thing else.
† The Privities.

For they would have that Celestial, High and *Etherial* (that is to say, *Fiery*) Nature, which, * by it *self*, generates all things, to be destitute of † those Parts of the Body that are necessary to *Procreation*, by Conjunction with *Another*. They were also for *Saturn* to be Him that contains the Course and Revolution of Times and Seasons. And indeed, the *Greeks* have given this God a Name, that imports as much : For they call him $\kappa\rho\omicron\nu\theta$, which is as much as to say $\chi\rho\omicron\nu\theta$, a space of Time. He is term'd *Saturn*, because (*Saturetur Annis*) he is full of Years : And Phanfy'd to use to devour his own Children, for that *Age* consumes the Compasses of Time, and is insatiably replenish'd with past years : He is Fetter'd by *Jupiter*, to the end that his Courses should not be intemperate ; and that He (again) might bind || *Him* (as it were) in Bonds of Stars. Now for *Jupiter* himself, (that is, (*Juvans Pater*) a Helping Father ;) in *Adversity* we call him *Jove* (*à Juvando*) from assisting : The Poets, The * *Father of Gods, and Men*; and our *Ancestors*, the † *Best*, and the *Greatest* God ; and *Best* (or, most *Beneficent*) before *Greatest*, because it is more Noble, and unquestionably more Agreeable to do Good to All, then to be Master of great Possessions. Him, now, it is, that || *Ennius* (as * *Above*) Expresses ; saying,

|| *Jupiter.*

* *Pater Divum-
que Hominum-
que.*
† *Optimus,
Maximus.*

|| *In his Thyestes.*

* *In Pag. 73.
of this Book.*

† *i. e. Fire, in
the High Hea-
ven, Surveying
all things.*

*Behold yon † Essence glittering on High,
Whom All term Jupiter—*

And

Book II. *Of the Gods.*

111

And more clearly in *Another* place,
Thus;

*For whose sake, all that e're I can I'll
Curse
This shining Thing here, be it what it
will.*

It is *Him* also that our *Augurs* mean,
when they say, * *by Thundring and Lightning* * *Jove Fulgen-*
ing Jupiter : For [*instead of That*] they *te, Tonante.*
use † *by the Thundring and Lightning Sky.* † *Caelo Fulgen-*
And *Euripides*, as he has spoken many *te, Tonante.*
things excellently well, so (briefly) This;

You see the Lofty, Spread, || Untemper'd || : *e. Without*
Sky, *Mixture, and*
That in its soft Embrace enfolds the Earth : *so Incorrupt-*
Held This the Chiefest God ; This, Jove *tible.*
to be.

The *Air* that is cast between the *Sea* and
the *Firmament*, is (as the *Stoiques* argue)
Honour'd with the Appellation of *Ju-*
no, (the Sister and Wife of *Jupiter*)
* because it is both of a *Resemblance*, and * *A Natural*
in strict *Conjunction* with the Sky. Now, *Reason why the*
it was suppos'd to be *Feminine*, and appro- *Air was term'd*
priated to *Juno*, for that nothing is more *Juno.*
soft and gentle then it. But *Juno* (I be-
lieve) came (*a Juvando*) of Helping.

There still remain'd the *Water*, and the
Earth, to be, by *Fable*, divided into Three
Kingdoms. To *Neptune* therefore (*Jupi-*
ter's Brother, as they will have it) was
assign'd the Dominion of the *Sea*. And
the

the Original of the Name, was This ; as *Portunus* (the God of Harbours) à *Portu*, (from a Port ;) so was *Neptune* (the God of the Sea) deriv'd à *Nando*, (from Swimming ;) the first Letters of the word being a Little Chang'd. The Sovereignty and Jurisdiction of the Earth was Dedicated (*Diti Patri*) to Father *Dis* ; which *Dis*, by the *Greeks*, is stil'd *Πλούτων* (Rich ;) because all things do arise out of the Earth, and return again into it. He stole *Proserpina* : Which is a *Greek* word ; for this *Proserpina* is the same with Their *Περσεφόνη*, which they take to be the Seed of Corn ; and, being hidden, to be sought by her Mother, Now This Mother, (à *gerendis Frugibus*) from bearing * Grain, is called *Ceres*, *tanquam Geres* : The first Letter of the word happening to be alter'd ; according to the *Greek* way ; for, by That People, she is also term'd *Γηνήτις*, quasi *Γηνήτις*, (the Mother of the Earth.) Again, He (*qui magna verteret*) who causes mighty Changes, is stil'd *Mavors* ; (*Mars*, the God of War.) And *Minerva* had her name either (*quia Minueret*) from Diminishing, (*vel Minaretur*) or from Menacing. And whereas the Beginnings and Ends of all things are generally of greater Power and Virtue : Therefore would they

* Inventer of Corn and Tillage.

† He being the First that erected Temples, and Instituted Rites of Religion, in Italy ; they believ'd he open'd the Way for the Gods to hear them : And therefore they address'd to Him First

have all their Sacrifices to Begin with † *Janus*. This Word is deriv'd (*ab eundo*) from Passing : Whence, Thorough Passages are call'd *Jani* ; and the Outward Doors.

Doors of * *Common Houses*, *Janua*. The Name of † *Vesta* comes from the *Greeks*; (being the same with *Their Esiz*) and she presides over *Hearths*, and *Altars*. With this Goddess (therefore) who has the *Tutelage* of the more *Inward* things, are all *Prayers* and *Sacrifices Concluded*. [The (|| *Dii Penates*) *Household-Gods*, who had their Name either from *Penus*, (for *Penus* is all sorts of *Provision* that men eat) or, for that (*Penitus insident*) they *Reside Within*, (whence, they are by the *Poets* term'd (*Penetrales*) *Deities* of the *Closet*,) have also some *Affinity* with This *Power*] Now, as for *Apollo*, the Name is *Greek*; and he is taken to be (*Sol*) the *Sun* : Likewise *Diana* [*Ordinarily*, the *Maiden Goddess* of *Woods* and *Hunting*] and (*Luna*) the *Moon*, are held to be one and the same : He is call'd (*Sol*) the *Sun*, either for that (*Solus*) He alone is so *Eminent*, above all the *Stars* ; Or, because, upon *His Rising*, the rest of the *Stars* are put out, and he appears (*Solus*) single. *Luna* (the *Moon*) has her Name (*à Lucendo*) from *shining* : And she is also term'd *Lucina*. And therefore, as the *Greeks* do use to call upon *Diana Lucifera*, so do our People, in the time of * *Tra-* * *In pariendo*.
vel, upon *Juno Lucina*. She is (other-
 wise) stil'd *Diana Omnivaga*, not (*à Venando*)

of all, in all their *Devotions* and *Sacrifices*. See *Rosinus*, p. 206, 207. 210, 212, &c.

* *Profanarum Aedium*.

† *Janus* (to whom the more *Outward Places* were *Dedicated*) being now *Done with* ; *Vesta* (*His Wife*, as some think ; who presided over the *Secret* and *Inward*) is spoken to, as bringing up the *Rear* of their *Devotions*. See *Rosinus* Pag 331, 332, 333, 334, & deinceps.

|| What *These* were ; why so call'd ; and how many *Sorts* there were of them, may be seen in *Rosinus*, Pag. 344, 345.

* By her shining.

† Human.

|| An Historian.

■ And yet Plutarch says, the Jest was Frigid enough, to have extinguish'd the very flames that consum'd the Temple.

† Alexander's Mother.

|| Contributes toward the Generation and Production of all things.

nando) from *Hunting*; but, because she is one of (*Septem quasi Vagantibus*) the Seven Stars that seem to Wander. She is term'd *Diana*, in that (*Noctu, quasi Diem efficeret*) she turns * Night into a kind of Day: And is set over || Births, in regard Those do come to Perfection in Seven, sometimes; but, for the most part, in Nine Courses of the Moon; Which, because they make (*Mensa*) Determinate Spaces, are term'd (*Menses*) Months. [|| *Ti-mæus* is * Witty upon This, as well as many other Occasions: For, having Recorded, in his History, that the self same Night that *Alexander* was Born, the Temple of *Diana*, at *Ephesus*, was consum'd by Fire; he subjoyn'd, that 'twas not much to be wondered at, since *Diana*, being willing to be at the Labour of † *Olympias*, was not Then at home.] And because this Goddess (*ad res omnes venerit*) has an || Influence upon all Creatures, therefore have our People bestow'd upon her the Appellation of *Venus*. And then, it is more fit that *Venustas* (Beauty and Comeliness) should derive from *Venus*; then she, from *Venustas*.

T H U S may you see how, from *Physical* matters of sound and profitable Invention, occasion has been taken to set up Fictitious and Imaginary *Deities*. In Consequence of which proceeding, False Opinions, Turbulent Errours, and Superstitiousness to a most idle and wretched degree, have arisen: For both the Forms, Ages,

Ages, Ornaments and Apparel of the Gods, are become Familiar to us : Moreover, their Pedegree, Marriages, Kindred ; and every thing brought down to the Measures of Human Weakness : And they are likewise represented to have their Perturbations, and Passions ; for we hear tell of their Lusts, Griefs, Angers : Nay, and according to Fable , they have not been without their Wars neither, and bloody Conflicts : And That too, not only when, (* as in *Homer*) upon the Engaging of Two Armies, *some* defend the *One* side, *some* the *Other* ; but they have also, in the Case of the † *Titans* and the *Gyants*, menag'd Wars of their *Own*.

* *His Iliads.*
† *The Off-spring of That Titan, who was the Son of Cœlum and Vesta, according to Fable.*

These things are both Deliver'd and Believ'd with equal *Folly* ; and are little else, beside pure *Vanity* and *Emptiness*. But yet, (These Fables apart) a God there is, that shews himself in the Nature of every thing : As *Neptune* in the Water, *Ceres* in the Earth ; and *Others* in Other Cases ; whence may be understood both *What*, and by what *Name* Custom hath deliver'd them over to us : And what *Deities* we ought to Adore and Worship. Now the best, the most Chast, Holy, and Devout Worship of the Gods is This ; to Reverence them alwayes with a Pure, Upright, and Unpolluted Mind and Voice. For not *Philosophers* only, but our *Ancestors* also, have separated *Religion* from *Superstition*. For Those who Prayed and Sacrificed whole Dayes together, that their children

The Conclusion of the Second General Head, the Quality of the Gods.

dren (*Superstites* essent) might Out-live them, were term'd (*Superstitiosi*) Superstitious People: (which Word came (afterward) to be taken in a Larger signification.) But, they that made it their business, duly to Treat of, and (*quasi Relegerent*) as it were to Collect matters belonging to Divine Worship, were call'd (*Religiosi*) Religious, from *Relegendo* : So as were *Eligentes*, from *Eligendo* ; *Diligentes*, from *Diligendo* ; and *Intelligentes*, from *Intelligendo* : For in *These*, and *Religiosus*, the force of Reading is one and the same. Hence it is fallen out, that the Words (*Superstitiosus*) Superstitious, and (*Religiosus*) Religious, are come to be, One of them, a Term of Scandal ; and the Other of Commendation.

And Thus, I perswade my self, I have plainly made appear, both that there *Are* Gods ; and *What* they are.

The Third General Head Introduced by an Insinuation of the Importance of it.

§. 3. I am Now, in Course, to make out, that *The World is govern'd, by the Providence of the Gods*. This is a Great Point, truly ; and hard laid at by *Your Party, Cotta* : And, in very deed, the whole Contest about it, is with *You* ; for *Your People, Velleius*, are not much acquainted with it ; any more then they can be said to be with any thing else : For you only Read, you only Love what's your own ; and condemn All men beside, without Examination. Thus did your self tell us, Yesterday, that a Conjuring old Gypsie (Πέρυσια, or) Providence

vidence, was Introduc'd by the *Stoiques*. Which you said upon This mistake, that you conceipt them to feign a *Providence*, as a kind of *Goddeſs* of her ſelf, that ſhould rule and govern the Whole World : But This is ſpoken Particularly ; For as, upon a Bodies ſaying, the Common-wealth of *Athens* is govern'd by the *Council* ; of the *Areopagus* is to be underſtood : So, when We deliver, that the *Univerſe* is adminiſter'd by a *Providence*, we intend, (I take it) That of the Gods : And you are to hold, that to ſpeak fully and perfectly, is to ſay, *The World is govern'd by the Providence of the Gods.*

Forbear (then) at leaſt, to waſte that Wit, which your Tribe has ſo little of to ſpare, in Scoffing at Us : Nay, in Troth, if I may adviſe you, do not ſo much as try to do it : For it does not become you, it is not your Faculty ; you are not Good at it. But indeed, This has not ſo much relation to You, (who are well accompliſh'd, as to the * *Roman Breeding*, and *Civility* ;) as to all the reſt of you, and to † Him eſpecially, who was the Author of theſe things ; a Perſon of no || *Art*, no * *Learning* ; Inſulting over every Body, without either † *Edge*, || *Authority*, or † *Wit*, || *Reaſon*.

*The Epicureans taxt with a Proneneſs to abuſe every body at a venture; and wiſh want of Wit and Learning: Eſpecially Epicurus himſelf. * Velleius was of Lanuvium, in Italy. † Epicurus. || Logique. * Grammar. † Wit, || Reaſon.*

I affirm (Now) that the Whole World, and every Part of it, was Originally Made, and is Eternally Govern'd by the Providence of the Gods. And This Diſputation do our People uſually Diſtribute into Three Parts : The *Fiſt* whereof is drawn from That

The Influence of a Divine Providence aſſerted ; and the Proof of it diſtributed into Three Parts.

Course

Course of *Argument*, which Evinces that Gods there are; For, This being granted, it cannot but be acknowledg'd, that, by Their Counsel, is the World Administer'd. The *Second* is That, which proves the subjection of every thing to *Sensitive Nature*; and that by *Her* is All menag'd after an admirable manner: Which being proved, it follows, that she is generated out of *Animating Principles*. And, That is the *Third*, which is deriv'd from the Admiration of Heavenly, and Earthly things.

The First
Branch made
out by many,
and different
Arguments.

* Simulacra,
shadowy.

† Lineal.

|| A Dilemma.

* So they term-
ed Irrational
Motion.

FIRST, then; either the Being of any Deity at all must be deny'd; (which *Democritus*, by setting up his * *Resemblances*, and *Epicurus*, his † *Images*, have as good as done;) || Or, they that admit there are Gods, must likewise confess them to do something; and That too, Great, and Illustrious. But nothing is more Noble than the Administration of the World: Therefore is the Universe Administer'd by the Counsel of the Deities. Which, if *Otherwise*; then the Gods, there cannot but undoubtedly be something *Better*, and of greater Power: (Whatever This be; whether an *Inanimate Nature*, or a * *Necessity* agitated by a mighty force, atchieving those most beautiful Works which we behold.) And, in That Case, the Nature of the Gods would neither be Almighty, nor Transcendent. But nought is more Excellent than the *Deity*. By Him (therefore) must the World needs be Rul'd. Consequently, He is not Obedient, or Sub-
ject

ject to any Nature. And *Then*, he does himself govern every Nature. For, if we allow that the Gods are indu'd with Understanding; we do grant, in *Consequence*, that they also Tend, and are Foreseeing even of the Greatest things. Do they not know, then, *What* are the Greatest; and *How* these are to be menag'd and dispos'd? Or, have they not *Strength* enough to support and direct such weighty Matters? *But*, both an *Ignorance* of things is Unbecoming the *Nature*; and an *Inability*, by reason of Weakness, to sustain the Charge, Inconsistent with the *Majesty* of the Divinity. Whence, is effected what We contend for; *Viz.* That *the World is Administer'd by the Providence of the Gods.*

And, as there are Gods; (in case any there be, as there certainly are;) it is necessary that they be *Animated*; and not only so, but that they likewise participate of *Reason*; and, holding a Civil Communication and Society (as it were) one with another, to Govern one *Single World*, as a kind of *City*, or Common *Republicque*. It follows, Then, that there is the same *Reason* in *These*, as in *Mankind*, the same *Verity* to both; and the same *Law*, that is to say, a Perception of what is *Good*, and a Depulsion of that which is *Evil*. From whence it may be gather'd, that Reason (also) and Prudence came from the Gods to Men. And upon that Consideration were the *Mind*, * *Faith*, *Virtue*, * *Veracity*, *Concord*, Consecrated, and publicly Dedicated by our Ancestors. Which, how can

The Gods Animated, and indu'd with the same Reason that Men are.

can they be deny'd to be in the Capacity of Gods, since we pay Adorations to their August and Holy *Images*? Now, if, in Human kind, there be Understanding, Faith, Virtue, Concord; from whence could these flow down upon the *Earth*, save from the Gods *Above*?

And make use of their Reason to the most Excellent purposes.

And, in regard there is in *Us* Counsel, Reason, Prudence; it is but fit that the Gods have These in a more Eminent degree: And not *Have* only, but *Employ* them also, about the Best, and the Greatest Works. But nothing is either Greater or Better than the Universe: Necessary therefore it is, that it be Administer'd by the *Counsel*, and *Providence* of the Gods.

A Providence prov'd, from a Collation of Benefits.

Lastly, Since we have sufficiently made out, that These, whose Transcendent Power, and Glorious Countenances we behold, are *Deities*; The *Sun*, (I mean) the *Moon*, the *Planets*, the *Fixt Stars*, the *Sky*, the *World* it self, and the *Virtue* of those things which are contain'd in the *Universe*: In *Consequence*, they are All govern'd by a Divine *Reason*, and *Providence*.

And This may suffice for the *First* Part.

The Second Branch of the Division.

IT follows, for me to prove that *All things are subjected to Nature*; and that they are Govern'd by her, in an *Admirable manner*.

The several Definitions of Nature.

But what this *Nature* her self is, is First of all, briefly, to be-explain'd; to the end that That which I purpose to inculcate may the better be understood. For *some* do

do hold *Nature* to be a certain Irrational Power, Stirring up necessary *Motions* in all *Bodies*. And Others, That it is a *Virtue* partaking both of Reason and Order, proceeding, as it were, in a *Track*, and declaring what the Cause of every thing is, and what the Effect: Whose Skill, no Art, no Hand, no Artist can attain unto, by Imitation: For as much as, tho' *Seed* be exceeding *Small* of it self, yet is the *Virtue* of it so great, that, if it fall into a *Nature* proper for Conception, and to contain it, and get but matter, whereby it may be sustained and encreased, it so forms and fashions every thing in its respective kind, that *Some* are nourish'd only by their *Roots*; Others, indu'd with *Motion*, *Sense*, and *Appetite*, and a capacity out of Themselves to beget their *Like*. Again, there are yet Others also, who apply the word *Nature* to every thing; As *Epicurus*, who Divides Thus: All *Natures* that are, (says he) do consist of a *Body*, and a *Void*, and the *Accidents* that accompany them. * But as for Our People, when we say the *World* is supported, and govern'd by *Nature*, - we do not understand after the manner of a *Clod*, a scrap of a *Stone*, or any thing of the like sort, that is without a faculty of sticking together; But, of a *Tree*, an *Animal*; in which there appears nothing of *Temerity*, but *Order*, and a certain Resemblance of *Art*.

* *Nature* (according to the Stoiques) consists of *Order*, and *Art*.

Now if those things which subsist by their *Roots*, do live and flourish by the skill of *Nature*; The *Earth* it self is, undoubt-

A Course of Argument, to make out that all things are

Subjetted to,
and govern'd
by Nature, af-
ter an admir-
ble manner.

* Exhalations.
† i. e. The
Earth.

doubtedly sustain'd by the same Art and Power of Nature; as one that, being Impregnated with *Seeds*, produces, and brings all things forth of her self; embracing the *Roots*, she augments them; and is her self again nourish'd by higher, and external *Natures*; And by the* expirations of the † same, is the *Air* (also) fed, the *Sky*, and all the *Stars*: Wherefore if the *Earth* be upheld and nourished by Nature, the same Reason holds (too) for the rest of the *World*; For *Roots* are fixt in the *Earth*; *Animated Beings* are sustain'd, by breathing the *Air*; and the *Air* it self sees, hears, sounds together with Us; (for, without it, none of these could be done:) nay, and it is mov'd with us too; for wherever we stir, where ever we go, it seems, as it were, to give place, and to yield. And whatsoever things are carried in the *Middle* (which is the *Lowest*) part of the *World*; or from the *Centre* to the *Superficies*; or, (by a round Conversion) about the *Middle*; all These do constitute One *Entire* Nature, that holds the whole *World* together. And, whereas there are *Four* sorts of *Bodies*; by the *Vicissitude* of Them it is, that the Nature of the *Universe* is continu'd: For, the *Water* arises out of the *Earth*; the *Air* out of the *Water*; the *Sky* out of the *Air*: And so backward again; the *Air* proceeds from the *Sky*; the *Water* from the *Air*; and from the *Water*, the *Earth*, which is *Lowest* of all. Thus, by the moving upward and downward, back and forward, of These *Natures*, whereof all things do consist, is effected

effected a Conjunction of the several Parts of the *World* : Which must necessarily be either *Sempiternal*, and of the self same Garniture, and Appointment, that we now see it to be ; Or certainly, of an exceeding long standing, and likely to remain for a great, and almost Immense space of time. Now, whethersoever of these it be ; it follows yet, that the *World* is administer'd by *Nature*. For what sayl of *Fleets* ; what Embattlement of Armies : Or, on the Other hand, (to make a Collation of the things that Nature effects,) what shooting up of a *Vine*, or a *Tree* ; Moreover, what Figure of any *Animated* Being, and Com-
 paction of *Members*, is significatory of so great skill of *Nature*, as is the *World* it self ? Either there is nothing at all (there-
 fore) that is govern'd by || *Sensitive Nature* ; || *Senfibilis*.
 or, it must be confess'd that the *World* so is. For, that which contains all other Na-
 tures, and their *Seeds* ; how can it self but be administer'd by *Nature* ? If a Body should allow that *Teeth*, and the *Beard*, do proceed from Nature ; but not, that the *Man* himself, out of which these grow, exists by the same Nature ; he could not be thought to understand, that, what produces any thing out of it self, is of greater perfection, then the thing so produc'd. Now, the * *World*, is the Seedsman, Plan-
 ter, Begetter, (as I may say ;) and the * *Which the Stoiques held to be Univer-
 sal Nature, and a Deity.*
 Educator and Nourisher of all things that are administer'd by Nature ; and cherishes and sustains every one of them, as its *Parts* and *Members*. But, if the *Parts* of the
 G 2 World

World be administer'd by Nature ; by Nature also cannot the World it self but be govern'd : And indeed, with the Administration thereof, is no fault to be found : For of those Natures that *Were*, the Best that could be is effected. Let any one shew how they might have been Better. But That no body will ever be able to do. And, whoever would mend any thing in it, will either make it worse, or desire that which is not possible to be done. But, if all the Parts of the World are so constituted, that they could neither have been more convenient for Use, nor fairer to the Eye ; let us examine whether they be *Casual* ; or, else, in such a State, that they were no way able to Cohere, but under the Influence, the Direction of *Sense*, and a Divine *Providence*. If, then, the things that are perfected by *Nature*, are *Better* then such as are wrought by *Art* ; and that *Art* effect not any thing, without the help of *Reason* : Assuredly, *Nature* her self is in no wise void of *Reason*. How (therefore) can it be Proper, when you cast your Eye upon an *Image*, or a *Picture*, to conclude that there went *Art* to the framing of it : And, upon *Making*, at a great distance, a *Ship* under Sail, not to question its being Steer'd by *Skill* and *Reason* ; Or, when you see a Clock either of *Brass*, or of *Water*, to understand that the *Hours* are Told by *Art*, not by *Chance* : And yet, to think the *World*, which contains these very *Arts* themselves, the *Masters* of them, and *all* things, to be destitute of
Counsel

* Scipio was
 the First that
 Invented the
 Water-Clock,
 in Rome.

Counsel and Reason? Should any body carry the *Sphere*, lately invented by our Intimate Friend *Posidonius*, (each Conversion whereof, effects the same thing in the *Sun*, the *Moon*, and the Five Wandring *Stars*, that, in the Compass of every *Day*

and *Night*, is wrought in the *Heaven*,) into * *Scythia*, or *Brittany*; what one even of those very *Barbarians* would doubt, but there went *Reason* to the framing of it?

Whereas, † These People are, at great Uncertainties, as to the very *World* (out of which every thing arises, and wherein All is made) whether it was effected by *Chance*, by some or other *Necessity*, or by a *Divine Wisdom and Reason*:

And concept that || *Archimedes* did more in *Imitating* the motions of the *Spheres*; then *Nature*, in *Causing* of them: Notwithstanding that the *Perfection* of the *One* is by many degrees more *Curious* then the *Counterfeit* of the *Other*.

So (too) for That of the *Shepherd*; in * *Astius*: Who, (having never seen a *Ship* before,) When, at a great distance, he discry'd the divine and new *Vessel* of the † *Argonauts*; at *Fir*^t, wondring and being astonish'd at it, he speaks in This manner.

So huge a Bulk a float! with horrid noise
It from the Deep turns up the Sea before it;
Whirls 'loft the Billows, and then Down
again;

* They were accounted to be Barbarous Countries.

† The Epicureans &c. Greek, and Latin; who appropriated all Learning and Civility to their respective Countries.

|| A famous Geometrician of Syracuse; who made an admirable Artificial Sphere of Glass, wherein the Motions of the Sun, Moon, and the Other Planets were Represented, to the astonishment of the Beholders. He said he could remove the whole World, had he but Where to place the Foot of his Engine.

* A Tragique Poet.

† So those 54 Worthies were call'd who accompany'd Jason in the ship Argo, to fetch the Golden-Fleece from Colchos.

Dashes, and throws about the Waves : As if

A Broken Cloud were roll'd along ; Or, some

Torn Rock were Hurry'd on high, into the Air,

By a Tempestuous Blast ; Or, else some Whirl-Wind

Press'd in th' Encounter of two Raging Seas ; Unless (perchance) some Island be cast

*up ; Or * Triton, † Rising from his Watry Den, Has, with his Trident, loosen'd at the Roots*

Some Mass of Stone, and toss't it into th' Air.

* In Fable, Neptune's Trumpeter.

† Or Thus, either — 'bout to overturn his Den, At th' bottom of the Wavy Ocean, Has, with--- &c.

At First, he is at a loss what kind of Nature That should be, which he sees, but knows not what to make of. And the same Person, upon beholding the Young men, and hearing the Singing of the Marriners, cries,

[Rostri.

They keep a Din (now) with their || Snouts, like That Of Sharp-set Dolphins————

And so on.

'Tis such a Song I hear (methinks,) as if 'Twere our Sylvanus————

* The God of the Woods.

The Example accommodated to Philosophers.

Now as He, at First sight, thinks he Eyes something Inanimate, and void of Sense ; but afterward, upon a fuller view, begins to Imagine the Quality of that which he doubted

doubted of : So ought *Philosophers*, if the first appearance of the *World* happen to confound them, to Resolve (yet) at length, upon observing the Certainty and Equality of its Motions, and all things in the same to be govern'd by establish'd Orders, and an Immutable Constancy, that there is not only some certain * *Inhabiter* in this Divine and heavenly Mansion, but a *Superintendent* also, a *Disposer*, an *Architect*, (I may say) of so great a Work, so weighty a Charge.

* *The Existence of a Deity gatherable from a Contemplation of the Universe.*

But (truly,) to Me † They seem not so much as to take into their Thoughts the Wonderfulness of things Celestial and Terrestrial. || For, first of all, the *Earth* is plac'd in the Middle part of the Universe, and every way surrounded with that Nature whereby we breath and live, call'd the *Air*. [The word is *Greek*, (I confess ;) but yet it is now entertain'd amongst Us, and as common as if it were *Latin*.] This again is encompass'd by the boundless *Sky*, (*Æther*,) which consists of the *Fire* above, [We shall borrow * this word also, for *Æther* * i. e. *Æther*. may be used in *Latin*, as well as *Aer* : Tho *Pacuvius* enterprets it Thus :

† *The Epicureans, &c.*

|| *The Order, and Continuation of the World, according to its Parts.*

What I am speaking of, by Us, is term'd Coelum ; and Æther, by the Greeks—

As if (now) he were not a *Greek* that says This ; But he speaks *Latin*. Yes ; But, like a *Grecian*.

*His very Speech bewrays him t'be a Greek
By Birth, ———*

As the same man elsewhere has it. But, to return to greater matters.] In the Sky (then) there are innumerable Starry Lights, whereof the *Sun*, (enlightening All with its bright beams, and being many degrees bigger and larger then the Earth) is the *Chief*: And, after Him, the other *Stars*, of vast Proportions. And yet These many and mighty Flames are so far from harming the Earth, and the things that are therein, that they are of advantage to it; and So, that were they remov'd from their *Stations*, were the *Temperature* of them withdrawn, it must needs be burnt up with such great *Heats*.

Epicurus's Atoms confuted.

* The Romans had no K. W. nor Y. in their Alphabet.

May I not (*Here*) admire that any one there should be, who can perswade himself, that certain Solid and Individual *Essences* are carry'd about by *Force*, and *Weight*; and that this exquisitely adorn'd, and beautiful *World* was made by a fortuitous Course of the same? Whoever phantasies This could be; for ought I perceive, he may as well think, that, were a great many sorts of the * One and Twenty Letters (either of Gold, or any thing else) thrown somewhere together, it were possible for *Ennius's Annals* to be, by a shaking of These down upon the Earth, compos'd so, as to be ever after *Legible*; When, it is a question, whether *Fortune* could have so much effect, as to one single Verse of them. With

with what *Face* (then) can these People affirm the *Universe* to have been perfected by little *Bodies*, without either *Colour*, *Quality*, (which the *Greeks* term *ποιόνες*,) or *Sense*; but flocking together at random, and by *Chance*? Or, that there are Innumerable of || them either; some *Rising*, Others *Dissolving* and *Perishing* every Instant of time? But, if a *Concourse* of *Atoms* be able to frame a *World*; why can it not make a *Porch*, a *Church*, a *House*, or a *City*? Which are *Works* (surely) of much less *Toyl* and *Difficulty*? Trust me, * They bable so inconsiderately concerning the *Universe*, that I cannot think they ever meditated upon this admirable *Adornment* of the *Heavens*; Which is the † *Next Point*.

|| i.e. *Worlds*.* *The Epicureans.*† *The Third Point, the embellishment of the Sky.*

Now, *Aristotle* delivers himself excellently well. If any there were, (says he,) that had always dwelt under ground, in lightness and convenient *Habitations*, beautify'd with *Signs* and *Pictures*, and provided of all those things that such as are reputed *Happy* do abound in; And tho they never stir'd forth, had receiv'd (yet) from *Fame* and *Hear-say* that there is a certain *Divine Power* and *Majesty*: After This, (upon the *Opening* of the *Earth*) should they be able to make an *Escape*, and go out of those secret *Abodes*, into these *Seats* wherein we live; When, all on a sudden, they should see the *Land*, the *Water*, and the *Firmament*, and come to a *knowledge* of the *Magnitude* of the *Clouds*, and the *Force* of the *Winds*; should behold the *Sun*, and understand the *Proportion*, *Beautifulness*, and *Efficiency* of the same, that it occasions *Day*, by

A Passage out of Aristotle, to insinuate, that the World is govern'd by Reason.

spreading its Light over all the Sky : And further, when Night had darken'd the Earth, they should view the whole Heaven, diversify'd and embellish'd with stars, and the various Lights of the Moon, both Waxing and Wain- ing, the Risings and Settings of them all, and their Courses Certain and Immutable through- out Eternity : When (I say) they should see all This, they would undoubtedly presume both that Gods there are, and that these so mighty Works were of Their effecting. And Thus far He.

*Another Allu-
sion, to the same
purpose.*

Let us also Imagine Darknesses as great as were Those, upon the Eruption of the Fires of *Aetna*, that are said to have obscur'd the Countreys near about to such a degree, that for two days one man could not know another : And when, upon the Third, the Sun appear'd again, they seem'd to one another, as if they had been a new restor'd to Life. And, did it so fall out (now) in Eternal Darknesses, that, on a sudden, we should see the Light ; how strange would the face of the Sky appear to us ? But now, by the daily use, and cus- tom of our Eyes, our Minds are wonted to it ; and neither Admire, nor search in- to the Reasons of what they have always before them : As if the Novity, rather than the Bulk, and Worth of matters, ought to incite us to an Enquiry into their Causes. Could he be judg'd deserving the shape he wears, who, upon viewing the so constant Motions of the Heavens, such Immutable * Orders of the Stars, and all things so apt and compacted among themselves, should deny

* Three things
in every Order,
the Efficient,
Form, and the
End.

deny that, in These, which are govern'd by a *Wisdom* above the Reach of all *Counsel*, there is not any *Reason* at all; and averr them to have been made by *Chance*? When we see any thing (as a *Sphere*, a *Clock*, or the like,) mov'd by some or other kind of Ingenious Device; we make no question of its being the Result of *Reason*: And can we, then, upon Observing the Powers of Heaven to be turn'd, and carry'd about with a wonderful Celerity, and most constantly compleating * Anniversary Vicissitudes, to the perfect Health and Conservation of all things, but be satisfy'd, that These come to pass by *Reason*, and That too, a *Transcendent* and *Divine*?

* Yearly Revolutions.

BUT let me, Now, (waving subtilty of Dispute,) take a kind of speculative Survey of the Beautiffulness of what we affirm to be administer'd by a Divine Providence, † And First, of the Universal Earth; which is seated in the Middle Quarter of the World; is solid, round, and every way conglobated, as to its proper Inclinations, within it self; cloth'd with Flowers, Herbs, Trees, Fruits, the Incredible Multitude of all which, are distinguish'd by an insatiable Diversity. Ad to This, the gelid Perseverings of Springs, the Crystal Waters of Rivers, the most virdent Clothings of Banks, the hollow Depths of Caves, the Cragginesses of Rocks, the Heights of impending Mountains, and the Spaciousnesses of Fields: As also, the hidden Veins of Gold and Silver, and the infinite store of

A Demonstration of the Order throughout every part of the World, whereby, a Divine Providence is plainly discernible.

† And First, of the Earth, and Earthly things.

Marble : What, (likewise) and how Various are the kinds of Beasts, both Wild and Tame; the Flyings and Singings of Birds; the Grazings of Cattle; and the Life of Forrest-Beasts? What (now) shall I say to the Race of Man? Who, being ordain'd (as it were) to Till the Ground, suffer it not either to be made desolate by the Salvageness of Wild Beasts, or turn'd into Desert by the Roughness of Trees: And, as the Effects, of whose skill and pains, do Fields appear, Isles, and Coasts diversify'd with Houses and Cities. All which, were it but as easie to be taken in by the sight of the Eye, as it is by the Contemplation of the Mind; no body could so much as look upon the Earth, and doubt of a Divine Reason.

Next, of the Sea,
and the things
of the same.

And then again, how great is the Pulchritude of the Sea? How Taking, the Form of the Universe? The Numerousness and Variety of Islands? The Emenities of Coasts and Shores? How Many, and Different are the Kinds of Creatures; some Under the Water, others floating on the Top of it; Some Swimming, and Others again in Natural shells cleaving to Rocks? And the Sea it self, coveting the Land, does, in such a manner, play along, and bound its Coasts, that they may seem to be but One, made up of Two Natures.

Then, of the Air.
*Night and Day
so as of Air.

Next to This is the Air, (bordering upon the Sea) distinguish'd into * Day and Night: Being sometimes rarify'd and extenuated,

tenuated, it is carry'd on high ; and, *Otherwhiles* Thicken'd, is driven into Clouds ; And, collecting Humours, enriches the Earth with showers : As also, extending it self at large, it produces the *Winds*. The same *Air* causes the Annual Vicissitudes of *Heat*, and *Cold*, enables Birds to Fly, Relieves by Respiration, and sustains every Animated Being.

There yet remains the *Last* of all, the Highest from our Abodes, the All-embracing and containing Circle of the *Heavens*, (*Cælum*.) which same is also call'd (*Æther*) the *Sky*, the utmost Bound and Determination of the World. In This, the * *Fiery* Figures do fulfil their appointed Courses, after an admirable manner : Amongst which, the *Sun*, being sundry Degrees Larger than the Earth, is carry'd about the same ; and it, *Rising*, and *Setting*, occasions Day and Night : As also, coming nearer the same Earth, *Some* times, at *Others* withdrawing farther off, it makes, each Year, two || Reversions Contrary from the Extreme : In the Interval of which, it (*sometimes*) affects the Earth with a kind of Sadness, (as it were ;) and (*Otherwhiles*) again, cheers it in such sort, that it looks as if it were pleased, and gladdened with Heaven.

Now, of the Sky.

* The Stars.

The Sun spoken to.

† i. e. Two Digressions from his Ordinary Stage.

As to the *Moon*, (which, as *Mathematicians* shew, is bigger then one Half of the Earth) it * wanders in the same spaces with the Sun ; and, one while going along with it, another, turning from it, it imparts

The Moon.

* i. e. Runs the same Stages.

parts to the Earth the Light that it derives from the *Sun*; and changes its Light into several Forms : And moreover, being (*some times*) under, and Opposite to the *Sun*, its Beams and Light are darken'd; And, at *Others*, interfering with the shadow of the Earth, when right over against the *Sun*, it is, by the Interjection and Interposition of the same Earth, suddenly Eclipsed, [*and put out for a season.*]

The Planets.

* Circle.

† When Stational.

Those *Stars* (also) usually term'd *Wandering*, are carry'd about the Earth in the same * *Spaces*; and, after the like manner *Rise* and *Sett* : Moving *sometimes* Quicker; *Otherwhiles*, slower; and *Of* again, not † stirring at all. Then which Spectacle, nothing can be more Admirable, nothing more Beautiful.

And the Fixt Stars.

|| According to Ptolomy's Computation, the most notable and visible of them, as being reduc'd to the six vulgar Degrees of Magnitude, amount but to 1022. (Pliny, yet (l. 2. c. 4.) reckons them to be 1600.) But the absolute number of all the Stars in the Zodiac are (Brutus says Infinite, but) Innumerable, at least to Human calculation; either as lockt upon by the bare Eye only, or by a Telescope.

* Said to be So, because they alwayes keep (at least seeming) the same Invariable distance from one another, and from the Ecliptick : And, in regard of the Unalterable Order observ'd in their Intervals, (or Intersticia,)

Then, come on the || vast Numbers of * *Fixt Stars*; the *Figuration* whereof is so plain and distinct, that, being Represented to us under the Resemblance and Similitude of Forms well-known, Names have been apply'd to them accordingly. And Here, I will make use of † *Aratus's* || Verses; Those which *You*, Sir, (*said he, casting his Ey toward Me,*) Turn'd, while very young; and which I am so Taken with, because in *Latin*, that I can say many of them by

by Héart. We daily see
therefore, that, without any
sort of Change or Alterati-
on,

the Sphere wherein they are con-
ceiv'd to be ranged, is call'd
ἀπλανη, i. e. Inerrans.

† A Greek Poet, and Astrologer.

‖ His Phænomena ; which Piece
Tully made a Latin Poem.

The Rest o'th' * Heavenly Bodies speed * i.e. The Stars.
along

With a swift Motion ; And Nights, and
Days,

Are born about together with the † Air.

† As being only
different sorts of
the same, and
coming and go-
ing with it.

Which is a Contemplation that no Mind,
coveting to behold the Constancy of Nature,
can ever be satiated with.

Now th' Extreme ‖ Top (these Points are
* Two in number)

Is term'd the Pole———

‖ i.e. The Extre-
mity of the Ax-
el-tree of the
Mundane Globe.

* The Arctic and Antarctic, or Northern and Southern Points, or
Poles: The like Stars, and Constellations, turning about the Southern
Pole-point, as about the Northern ; as is suppos'd, for to Us they are
Inconspicuous.

About † This are the Two ‖ Ἀρκτοι tur-
ned ; and never Set.

† The Northern
‖ Two Constel-
lations, without
the Zodiac, of
the Northern
Hemisphere.

Of These the Grecians * Cynosura call
The One ; the Other, † Helice——

* The Lesser
Bear.

And indeed, the most bright Stars of ‖ This
may be seen all night long ;

† The Greater
Bear.

Which same, * Our people usually do
name

‖ i.e. Ursa Ma-
jor.

† Septentriones———

* The Romans.
† The Northern
Wayn ; Or, the 7
Stars in the

The North.

* Urfa Minor.
† They are moved Back to Back, and Head to Tail (as it were.)

|| As to the Mundane System; Johannes Baptista Turrianus, and Fracastorius, make 14 Heavens; i. e. 7 Spheres or Orbs, counting from the primum mobile, to the ἀπλάνη, or Sphere of the Fixt Stars; and 7 of the Planets.

* The Lesser Bear.

† A People famous of old, for Navigation: Who, with the Carthaginians, lying more Southerly, and part of the greater Bear (which to the Greeks, who sailed the Pontic and Euxine Seas, was all of it still apparent) being, either by the position of the Sphere, or some other Accident, sometimes depress'd and obscur'd, chose the Lesser (as the Greeks the Greater) for their Directress.

|| The Greater Bear; which is a Constellation of 35 Stars. According to the Computation of Ptolomy, Alphonsus, Copernicus, and Clavius; (which I shall follow throughout;) but That of Griembergerus from Clavius, Tycho, and Pisserus; That of Bayerus from arverse Orbs; and That of Kepler and Bulialdus, differ from This, and from one another.

* The Lesser Bear; only of 7 Stars; and much less both of Bulk and Light.

And these Stars are of the more Admirable appearance, in that

† Draco; a Northern Constellation, (also,) of 31 Stars.

The Little * Cynosura does also † Survey the same Point of the || Heaven, with Stars distinguish'd much after the like manner: And

* This, the † Phœnicians, in their Voyages,
Take for their Guide, by Night. 'Tis True, the Stars

Of th' || Other are more Splendid and Distinct;

And do appear with the First of the Night:

And * This but Small is, (and yet Mariners

Make use of It;) it bring turn'd about,
With a more Inward Course, in a Less Orb.

Betwixt them the grim † Dragon stretches on,
As swift as th' Current of a Rapid River;
Winding himself up and down, and Warping
His fiery Body into sinuous Bends.

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He is of an excellent Form, *All over*; but the Figure of his *Head*, and *Fieryness* of his *Eyes*, are more especially to be regarded :

For's Head glitters not with the Ornament Of One Star only; but his Temples are Grac'd with a Double Fulgour; out of his

Fierce Eyes Two sparkling Lights flash; and his || Chin

Shines with One Radiant Star : His * Mentum. Properly, his Jaw.

Head's bow'd down, And his Round, Full, Smooth Neck bent, † i. e. Part of it, (by a Synecdoche;) for it never wholly

He fixt his look at th' Tail o' th' Greater Bear.

Moreover, the Rest of the *Dragons Body* may be seen all night long ;

*But's † Head || Here soon it self a little hides, Where its Apparent and Absconded Parts Meet, and Unite in one and the same * Term.* Disappears to the Macedonians. || In Macedonia, where Aratus wrote This Poem in Greek, that Tully translated into Latin.

* i. e. In the Sea ; which the Head does not absolutely dive into, but only licks (as I may say) the Superficies of it : And which (also) the Ancients made to be the Horizon of the World.

I had my Light to the Understanding of these Two Nice Verses of Tully, *Hec caput, &c. Ortus ubi, &c.* from the truly Learned and Ingenious Captain Sherburn.



Suppose A. B. a Portion of the Visible Horizon, in that Part of Macedonia, where Aratus wrote his Poem. C. the Stars in that Part of the Head Ascendant above the Horizon. D. the Stars absconded in that Part below the Horizon. A. B. is the meta alterna (to use Avienus his Expression) in which they both meet.

The same Head, also,

Is touch'd by † Him who, in a Posture of Sorrow, and Weariness, is moved round :

† Hercules on his Knee; a Northern Constellation of 28

Him, Star.

Him, the Grecians

* The Crown of Ariadne; a Northern Constellation, of 8 Stars.

† i. e. The Crown.

|| i. e. Hercules.

* Anguitenens;

a Northern Constellation, of 29 Stars.

† οφιούχου.

|| Subter Præcordia.

Our Globes represent Serpentarius, with his Arms stretcht out, the Snake under his Twist, over his Left

Hanch, and so to his left hand; but not at all about his Middle.

* The Scorpion.

Engonasis do name; because he's carry'd Kneeling upon his Knee. Then, comes the

* Crown,

Refulgent to an Eminent degree.

† This, now is at the Back of || him: But, near his Head is the * Snake-holder;

Who, by the Greeks, is † Ophiuchus call'd: (That famous Name!) With both his Hands he grasps

The Serpent, and's himself (again) bound fast; For th'Snake begirts the Man below the || Chest:

But yet he (Glittering) passes gravely on, And plants his Feet upon the Breast and Eyes Of * Nepa———

The Septentriones is follow'd by

|| The Wayn-driver; a Northern Constellation, of 23 Stars, following the Wayn of Ursa Major.

|| Arctophylax; who commonly, in Greek, Is term'd Bootes; 'cause he drives before him

The Greater Bear, yoked (as't were) to a Wayn.

(And yet further; For,

* Vitruvius places it media Genuorum Custodis Arcti; O-

thers, in the Knot of Arctophylax his Girdle.

† It is a Star of the First Magnitude.

In th' * Bosom of Bootes there is fixt A Star of glittering Rays, † Arcturus nam'd.)

Under-

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Underneath || Him, is

|| i. e. Arctophylax.

The * Virgin, of a shining Body; holding
A Bright † Spike———

* Virgo; ♍) a Northern Sign,
(the sixth in the Zodiac,) of 32 Stars.

† A kind of Ear of Corn it is, that she holds in her hand.

And in Truth, the Signs are ranged and
planted in such sort, that the Wisdom of Di-
vine Providence shews it self in all the Fi-
gures and Descriptions.

Below the Head of || Arctus you may see
The * Twins; Under his Belly, † Can-
cer is;
And, at his Feet, 's the mighty || Lyon
plac'd,
Breathing a Trembling Flame out of his
Mouth.

|| The Greater Bear.
* Gemini (♊) a Northern Sign
too, (the third) of 25 Stars.
† The Crab-fish;
(♋) a Northern Sign, (the fourth,) of 13 Stars.

|| Leo; (♌) a Northern Sign (the fifth,) of 35 Stars.

The * Chariotiere

At the Left side of Gemini is mov'd.
Against the Head of him's fierce † Helice;
And, to's Left shoulder the bright || Goat
is fixt.

* 'Hviox, Auriga; a Northern Constellation, of 14 Stars.
† Ursa Major.
|| Capra Amalthæa; a bright Star of the First Magnitude.

(And, so on:

But, * This is a most bright and glorious
Star;
On th' Other side, the † Kids only discovers
A duskish, slender Light, to mortal View.)

* Capra, (sure.)
† Hædi; They are Two Stars in the Left Arm of Auriga; ob-

serv'd, in their Rising, and Setting, to cause Storms and Tempests.
Behind

|| The Chariot-
riere's.

* Taurus; (♉)
a Northern Sign,
(the second,) of
44 Stars: The
Pleades being
of the Number.

† The 7 Stars in
the Head of
Taurus; which,
in their Rising,
and Setting stir
up Rain.

|| The Latins.

* Ursa Minor.

† A great Astro-
nomer, (Once,
a King of Æthi-
opia) made a
Northern Con-
stellation, of 13
Stars.

|| Ursa minor;
Or the Lesser of
the Constellati-
ons that bear
the Name of

Αρκτο.

* Cepheus, or,
Cephus.

† Wife of Ce-
pheus; who,
contending for
Beauty with the
Nereides, was,

as a punishment, and in Memorial of her Arrogance, plac'd in Heaven
with her Heels upward. She is a Northern Constellation, of 13 Stars (also.)

|| Daughter of the Two above-m'd; who, for her Mother's Pride,
(likewise) was ty'd to a Rock, to be devour'd by a Sea Monster; but
deliver'd, and marry'd by Perseus. She is a Northern Constellation,
of 23 Stars.

* Pegasus; (Perseus's Flying Horse) bred of the Blood of Medusa;)
a Northern Constellation, of 20 Stars. He is cut off by the Middle.

† Andromeda's.

Behind, at || his Feet,

*Is th' Horned * Bull (most strong of Body)
plac'd.*

His Head is all besprinkled with Stars;

*These, the Greeks usually call † Hyades,
from Raining; for υειν signifies to Rain.
|| Our People have unlearnedly called them
Succæ; as if they had derived their Name
(à suisbus) from Sows, not from Showers.
Now, just at the Hinder parts of (and with
his Back toward) the Lesser * Septentrio
comes † Cepheus, with his Hand spread a-
broad; For*

*Behind, at th' Hinder parts o'th' || Cyno-
sura*

Of Arctus, he is turn'd. — —

Before * him goes

*† Cassiopeia, of a dark kind of Stars:
And, just by Her, is bright || Andromeda;
Shunning the sight of her Lamenting Mother.
The famous * Horse, shaking his glittering
Mane,*

*With's Fore-parts touches the Top of † her
Head:*

And

And, a Star joyning, he thus comes to have

A † Double Figure in One Common Light ;

Affecting to make up an Everlasting

|| Knot, out of the Stars. Behind him,

(also,)

*The Princely * Ram, with's wreathed*

Horns, is plac'd :

† A Winged Horse.

|| The Cluster of Stars in the Head of Andromeda mingle Their Light with His.

Hard by Whom,

The † Fishes ; || One of them Cuts it away

Somewhat before the Other ; and lyes near

To the more chilly Blasts of the North-

Wind.

* Aries ; (♈) the first of the 12 Signs, (a Northern one,) of 18 Stars.

† Pisces ; (♓) a Southern Sign (the last of the 12) of 34 Stars.

|| They are at a good distance One from the Other ; One lying to the South, the Other to the North.

*At the Feet of Andromeda * Perseus has his*
Scat ;

* The Son of Jupiter, by Danae : a Northern Constellation, of 29 Stars.

And is expos'd to all th' most violent storms

That from th' North Quarter blow —

Not far from † whose Left Knee,

† Perseus's.

You see the small || Virgilix, with their

*Dim Light ; Thence, 's * Fides, slightly joyn'd*

and Fixt ;

And Then, th' † Wing'd Bird, under th'

broad Canopy

Of Heaven — —

|| The 7 Stars behind, in the Neck of Taurus.

* Fides, the Fiddle ; I know not what it should be, unless (Lyra) the Harp ; which is at a good di-

stance from the virgilix ; and spoken of in Pag. 145. of this Book.

† Ales Avis ; perhaps This may be Cygnus the Swan ; which is hard by Lyra, and noted upon in Pag. 145.

To-

|| i. e. Pegasus.

* Aquarius, (♒)

♁ Southern Sign

(the eleventh)

of 45 Stars.

† Capricornus;

(♑) He follows

at the Hanches

of Aquarius;

and, is a Sou-

thern Sign, (the

tenth,) of 28

Stars.

|| He is half

Goat, half Fish,

* The Sun; which, when it is in Capricorn, the Dayes are at the Shortest; and when in Cancer, the Longest.

Toward the Head of the || Horse lyes, First, the Right Hand; Then, the whole Body of the * Water-Bearer.

Then, in a spacious Circle, † Capricorn, With's || Half-wild Body; breathing from's strong Breast

Th' extremest Colds: And Him when * Titan in

The Winter-solstice, has invested with His Constant Light; he turns his Chariot, And wheels about again——

Not far from Hence, may be seen

† Scorpius, (♏)

♁ Southern Sign

(the seventh)

of 24 Stars.

|| Sagittarius,

(♐) (Or, the

Centaur; there

being Two of

them; the Sign,

and the Constel-

lation.) ♁ Sou-

thern Sign, (the eighth) of 31 Stars.

* Avis, the Bird; but what Bird it is, I'm at a Loss: The Phoenix, which is near Him, was not known to the Ancients; nor yet the Peacock, which Bayer makes to be a Southern Constellation of 16, Kepler of 20 Stars.

† Sagittarius's, and Aquarius's too.

|| Aquila, (Jupiter's Bird) ♁ Northern Constellation, of 15 Stars, (says Prolomy.)

How th' † Scorpion, Rising 'bove Water, shews

Himself aloft: And, near His Tail, the

|| Archer

With his Bent Bow: hard by whom, does the

* Bird,

Most Gorgeous of Feather, spread her self:

And, over's † Head the Fiery || Eagle flies.

* Delphinus, a The * Dolphin is Next, Northern Constellation of 10 Stars.

Hence

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Hence, (*now*;) † Orion, *Rising Obliquely, shines.*

† He was a great Hunter, and *slung to death by a Scorpion*: Made a Southern Constellation, of 38 Stars.

And he is follow'd by

The * Dog, *Refulgent with the Light of Stars.*

* Canis Major; a Southern Constellation, of 29 Stars.

Then, for the † Hare

Tempering his Course, and never being tyr'd. At th' Tayl o'th' Dog does || Argo glide along;

† Lepus; a Southern Constellation, of 12 Stars.

(*Her (now,) the* * Ram, and † Scaly Fishes cover;))

|| The Ship, that carry'd Jason, and his Companions, to Colchos; made a Southern Constellation, of 45 Stars.

With her bright Body touching th' Banks of th' || River.

* † The two Signs, so nam'd.

|| Eridanus (*Otherwise, Padus, (Po) in Italy,*) made a Southern Constellation, of 34 Stars.

One may behold her stretching and extending her self a great way:

* i. e. the Scorpion.

*And also, see the mighty Fetters, that Are fasten'd to the Tails o'th' Fishes: Then, Near to the side of shining * Nepa, view The smoaking † Altar, which th' South Breezes cool.*

† Ara; a Southern Constellation, of 7 Stars.

Not far from It, is the || Centaur;

|| Centaurus, The Centauri were a people of Thessaly, near the Mount Peleon; who first broke Horses for War.

and were thought, by their Neighbours, to be both One Creature: The Poets feign they were begotten by Ixion, on a Cloud, which he Embrac'd instead of Juno. The Centaur in question; some will have to be the Minotaur; Others, Chiron the Son of Saturn, who taught Physick to Aesculapius, Musick to Apollo, Astronomy to Hercules. He is a Southern Constellation of 37 Stars.

Speedin

* i. e. His Hor-
sy-part.

† Cley. || Ara.

* The Scorp-
ion.

† The Serpent;

a Southern
Constellation,
of 27 Stars.

|| Crater, Vas;

a Southern
Constellation,
of 7 Stars.

* Corvus; a

Southern Con-
stellation, of 7

Stars. The

Fable of this

Constellation

is, That the

Crow, being

sent by Apollo,

to fetch water,

for a Libation,

staid till a Tree

of Figs were Ripe:

(which Fable, says Bochart,

in Hierozoic. l. 2.

c. 13) seems to be deriv'd

from Noah's sending the Crow out of the

Ark) And, having satisf'd his Longing,

went to the Fountain ac-

cordingly; But, coming There, he meets with the Serpent before men-

tion'd: Whereat affrighted, he returns back with the empty Pitcher;

telling Apollo there was no Water in the Fountain. This Untruth

being discover'd by Apollo, he prohibited the Crow from ever Drink-

ing at That time of the Year; and, in memorial of the Fact, plac'd

the Crow, Snake, and Pitcher, in the Heavens. The Crow is Sacred

to Apollo, (the President of Divinations;) for as much as This

Bird, by its different Notes, is said to foretell fair and foul weather:

Or, for that Apollo, fearing the pursuit of Typhon, is said to have

assum'd the Figure of That Fowl: Or yet, in allusion to the Sun's

Departure, causing darkness and night; (of the same Colour with

the Crow;) as his Return does the day or light, Representing the

Whiteness of the Swan, which is likewise Sacred to That God. See

Hygionus and Bassus, in Germanicum; and Ricciard. Brixian. Com-

mentar. Symbolic. in Voce, Corvus.

† The Sign so called.

|| Canis Minor; the Little Dog Star; a Southern Constellation,

Speeding to Hide * one part of himself

Under the † Chelis of the Scorpion:

Then stretching forth his Right Hand,
where the vast

Four-footed Creature is, he letteth fly,

And 'fore the || Altar slays * him bloudily.

Here, † Hydra raises up his Lower Parts:

The Body of him is extended to a very
great length;

On th' Middle Winding of't the || Goblet
stands,

And th' shining-feather'd * Crow pecks the
Extreme.

And Then, (too;) under † Gemini is He,

Whom || Antecanis, We; the Greeks call

Προκύων. (Procyon.)

of Figs were Ripe: (which Fable, says Bochart, in Hierozoic. l. 2. c. 13) seems to be deriv'd from Noah's sending the Crow out of the Ark) And, having satisf'd his Longing, went to the Fountain accordingly; But, coming There, he meets with the Serpent before mention'd: Whereat affrighted, he returns back with the empty Pitcher; telling Apollo there was no Water in the Fountain. This Untruth being discover'd by Apollo, he prohibited the Crow from ever Drinking at That time of the Year; and, in memorial of the Fact, plac'd the Crow, Snake, and Pitcher, in the Heavens. The Crow is Sacred to Apollo, (the President of Divinations;) for as much as This Bird, by its different Notes, is said to foretell fair and foul weather: Or, for that Apollo, fearing the pursuit of Typhon, is said to have assum'd the Figure of That Fowl: Or yet, in allusion to the Sun's Departure, causing darkness and night; (of the same Colour with the Crow;) as his Return does the day or light, Representing the Whiteness of the Swan, which is likewise Sacred to That God. See Hygionus and Bassus, in Germanicum; and Ricciard. Brixian. Commentar. Symbolic. in Voce, Corvus.

† The Sign so called.

|| Canis Minor; the Little Dog Star; a Southern Constellation,
only

only of 2 Stars. The Poets Fable this Dog to have been Erigone's, which mourn'd to death for the loss of his Mistress, who hanged herself for grief that her Father Icarus was slain by his drunken Paysants.

The Northern Stars and Constellations, (most what) omitted in This Poetical Summary, are,

1. *Lyra, the Harp*; a Constellation of 10 Stars, according to Ptolomy; and is seen in the Meridian at Midnight, in the End of July; and partly at the Beginning, partly at the End of the Year.

2. *Cygnus, the Swan*; of 12 Stars, says Ptolomy; two of them being Inform: It may be seen hovering in the Meridian at Midnight, in the Month of July. Possibly, this may be the Wing'd Bird, mentioned in the Verses.

3. *Sagitta, the Arrow*; which Ptolomy makes to consist of 5 Stars. It transpierces one of the Eagle's Wings; and passes the Meridian at Midnight, about the End of June.

4. *Antinous, or Ganimede*; plac'd between the Eagle and Sagittary; consisting of 7 Stars, say Griemberger and Kepler; of 11 (or 6) according to Ptolomy, and Bayer; and coming to the Meridian at Midnight, about the middle of June.

5. *Equiculus, or the Lesser Horse*; made up of 4 Stars in form of a Horses Head and Neck. It comes to the Meridian at midnight, about the Beginning of August.

6. *Triangulum, the Triangle*; (Deltoton in Greek;) of 4 Stars, says Ptolomy. This, at Midnight, comes to the Meridian in the Month of Octob.


7. *Coma Berenices, Berenices's Hair*; which Proclus and Stoeffer make to consist only of 7, but Kepler of 15 Stars. P.iny (Lib. 2. C. 27.) Seems to make This a Southern Constellation; but Ptolomy places it to the North of the sign Leo, not far from the Tail thereof.

To these Northern Constellations some late Astronomers have added several Other Asterisms, compos'd out of the Inform Stars, or Sporades: As, of those between the Greater Bear, and the Sign Leo, they have form'd the River Jordan; Of those between the North Pole, Perseus, and Auriga, an Asterism call'd *Camela Pardalis*, and *Gyrass*; Of the 4 Stars interpos'd betwixt the Triangle, and the Tail of the Ram, Another, call'd *Vespa*, by some *Apes*, the *Wasp* or the *Bees*; Of the Tract of Stars running betwixt the Swan, and the Eagle, as far as *Serpentarium*, the River *Tigris*, or, *Euphrates*; And, to a single Star of the second Magnitude, plac'd in the midst between *Charles's Way*, and *Coma Berenices*, Sir Charles Scarborough has given the Name of *Cer Caroli*, in memory of the most Glorious Prince and Martyr, Charles the First.

The Southern Signs, and Constellations, (mostly) omitted, are,

H

1. *Libra*,

1. *Libra, the Scales*; () the Seventh Sign in the Zodiac, consisting (says Ptolomy) of 17 Stars; and mounting the Meridian at Midnight, in the Beginning of May.

2. *Cetus, the Whale*; a Constellation, wherein Ptolomy reckons 22 Stars: Two whereof are in his Hands; for This Fish is conceiv'd to be the same with Dagon, (or, Dorceto) the Syrian Idol, which was Represented, in the Upper part, after Human shape, in the Lower, after That of a Fish. It is seen in the Meridian at Midnight, from the Beginning of October, to the End of December.

3. *Eridanus, or Padus*; which some will have to be made a Constellation, in memory of Phaeton, who was drowned therein. It was called, by the Greeks, *Ποταμός*, (Fluvius,) and *Ποταμός Ὀρίωνος*, (Fluvius Orionis,) because it springs from the Left Foot of Orion, and runs from Thence, in a fluxuous Course, Southward. It passes the Meridian at Midnight, in November. This is Po, the River mention'd in the Verses above.

4. *Lupus, the Wolf*; an Asterism between the Dart of the Centaur, and Scorpius: Ptolomy will have it to consist of 19 Stars.

5. *Corona Australis* (five, *Notia*) the Southern Crown; consisting, according to the Joynt Computation of Ptolomy, Bayer and Kepler, of 13 Stars; and coming to the Meridian at Midnight, (but not Visible in Our Hemisphere) in the Beginning of July.

These Southern Constellations were known to the Ancients: But there are several Other Southern Asterisms, lately Invented by Modern Astronomers; some whereof were compos'd out of diverse Inform Stars heretofore Known; Others, out of such as have been Newly Discover'd, and were never Known in any Former Ages. Of the First Sort, are,

1. *Monoceros, (or, Unicornus,)* plac'd between Orion, the Greater Dog, and Hydra.

2. *Alector i. e. Gallus, the Cock*, between the Greater Dog, and the Ship Argo. Which Stars (yet) Bayer, and Others, reckon as belonging ad *scutulum Navis*.

3. *Columba, the Dove of Noah*, with an Olive Branch in her Beak; not far from the Greater Dog; which appears not above, tho it runs near Our Horizon.

Of the Other Kind are the Constellations (Found out and Denominated by Frederic Houthman, and other Eminent Navigators, sayling beyond the Line,) following.

1. *Grus, the Crane*; seated under the Southern Fish; and consisting of 13 Stars, (3 of them of the Second Magnitude,) according to Bayer and Kepler.

2 The Phoenix, on her Spicy Pyre; between the Southern Fish, and Eridanus,

Eridanus, *sub Cauda Ceti*; and, say Kepler, and Bulialdus, of 15 Stars.

3. Toucan, the American Goose; in the midst betwixt the Phoenix, and Indus; and consisting of 8 Stars, according to Bayer, and Kepler, (jointly): But then, the First makes 4 of them to be of the Second, the other, only of the Third Magnitude.

4. Indus, (the Indian) in the Figure of an Indian, holding in either hand a Dart, and therefore call'd Sagittifer: Seated between Toucan, and the Constellation nam'd Pavo; and being, according to the joint Computation of Bayer, and Kepler, of 12 Stars.

5. Pavo, the Peacock; plac'd near Indus, under Sagittary; of 16, says Bayer; Kepler reckons 23 Stars. This one might have taken to be the same with what the Verses above call *Avi* (the Bird) by way of Emphasis; but that it was not known to the Ancients.

6. Apous, the Bird of Paradise; following after the Peacock, with its Tail toward the Antarctic Pole; and consisting of 11 Stars, according to Kepler, Bayer says of 12.

7. Apis, Musca, the Fly; under the Feet of the Centaur; of 4 Stars, according to the Joint Account of Bayer and Kepler.

8. Triangulum Australe, the Southern Triangle; *sub ferâ Centauri, & Arâ*; of 5 Stars, say both Bayer, and Kepler.

9. Chamælion, plac'd directly opposite to the Lesser Bear; (whose Form (according to the Disposition of the Stars that Compose it) it represents;) and under the Constellation Musca, into which (as Bartolæus describes it) *Linguam vibrat*. Kepler makes it to consist of 10 Stars; Bayer only of 9 (or, 8.)

10. Piscis Volans, Passer Marinus, the Flying-fish, or Sea-Sparrow; seated under the Ship Argo, next to Dorado, or the Sword-fish.

11. Dorado, (as the Spaniards call it;) Piscis Auratus, the Golden Fish; consisting of 5 Stars, says Bartolæus, Others reckon 6, Bayer and Kepler (jointly) 7; with which it describes and circumscribes the Pole of the Ecliptic.

12. Hydrus; consisting of 15 Stars, according to Bayer; Kepler (yet) reckons 20. (or, 21.)

To These may be added Two Nubeculæ, the Greater and the Less; and, between them both, Rombus, which Habreltus has form'd, in his Globe, out of 4 Stars, constituting each Angle thereof.

Sum Total of the Number of the First Stars.

	<i>Ptolomy.</i>	<i>Griemberg.</i>	<i>Bayer.</i>	<i>Kepler.</i>
<i>Magnitude</i>				
1	015	015	017	015
2	045	055	063	058
3	208	201	196	218
4	474	456	415	494
5	217	304	348	354
6	049	186	341	240
<i>Obscure, & Nebulous.</i>	014	008	003	013
<i>Inform, or Sporades.</i>		<i>In the Zo- diac, Northern, Southern.</i>	045	
			200	
			081	
<i>In All</i>	1022	1225	1709	1392

And Thus much shall suffice, upon *This* Subject.

*An Epiphen-
emical Conclu-
sion; proving,
that the Stars
were Made, and
are Govern'd
by God.*

Now, can any man in his *Wits* Imagine that this whole *Description* of the *Stars*, and the so Admirable *Adornment* of the *Heavens*, could have been produc'd by *Little Bodies*, whirling up and down at Random, and without Order? Or Moreover, what *Other Nature*, destitute of Wisdom and Reason, were able to effect these things, which not only required Reason to the *Making* of them; but, without a Consummation of it, are not, as to the bare *Quality*

lity, to be Comprehended. Neither yet are *These Wonderful* only ; but nought can be even *Greater*, or more *Firm* : In that the *Universe* is so *Stable*, and so compacted for *Duration*, as not any thing can so much as be conceiv'd to be more *Convenient*. For the several *Parts* thereof, surrounding on every side the * *Middle Quarter*, do cohere *Equally*. And more especially, the † *Bodies* continue, bound up one within another ; as also, being girt about as it were with a *Cord*, are ty'd together. This is done by || *That Nature*, which, effecting every thing with *Judgment* and *Reason*, is diffused through the whole *World* ; draws to the * *Middle* ; and † converts *Extremes*.

* *The Earth; the Centre.*
† *Parts of the World, the Elements.*
|| *i. e. The Sky.*
* *To it self, as the Centre of Heaven.*
† *i. e. reconciles its Parts.*

Wherefore, if the *World* be of a *Globose Figure*, and for that Reason all its *Parts* contain'd in like *Proportion* by, and among themselves ; It must happen to the *Earth*, by necessary *Consequence*, seeing all its *Parts* press and tend to the *Middle*, (now the *Middle* in a *Sphere* is that which is *Lowest*,) that nothing can possibly interpose, which may be able to weaken or hinder so great a *Contention* of *Weights*, and *Gravity*.

The Contiguity of the Parts of the World ; and First, of the Earth.

And Thus too, the *Sea*, tho' it be higher than the *Land*, yet, compassing the *Middle Part* of the *Earth*, it is every way equally *Conglobated* ; and without any *Redundancy*, or *Overflowing*.

Then, of the Sea.

The *Comprehending Air* is next to *This* : It is (indeed) of a *Sublime Levity* ; but yet it conveys it self into all *Parts* :

Next, of the Air.

Therefore is it Continu'd, and in Conjunction with the *Sea* ; and naturally carry'd toward the *Heaven* ; by the *Tenuity* and *Heat* whereof it being Temper'd, yields Vital and Salutary Breath to living Creatures.

Lastly, of the Stars.

Now the highest Part of the Firmament (called the *Sky*,) surrounding *This*, does both retain its own Ardour pure , and not thicken'd with any mixture ; and is joyn'd to the *Extreme part* of the *Air*. In the *Sky* are the *Stars* mov'd ; which both preserve themselves Conglobated, by their own Power, and also sustain their Motions by means of their very *Form* and *Figure* ; For they are *Round* : Which *Forms* (as, I take it, I have made out before) are the least subject to *Violence*. The *Stars* are likewise of a *Fiery Nature* ; and therefore, are fed with those Vapours of the *Earth*, *Sea*, *Rivers*, that are exhal'd by the *Sun*, out of the Warmed Fens, and from the *Waters* : And when the *Stars*, and the whole *Sky*, are nourish'd and refresh'd with them, they send them forth, and draw them up again ; so, that little or nothing is lost, or consum'd by the *Fire* of the *Stars*, or the *Flame* of the *Sky*. * From Hence, Our People judge That likely to come one day to pass, which † *Panatius* is said to have made some doubt of, *Viz.* That, at the Last, the *World* would be in a General Conflagration ; when, upon the Consumption of Moisture, neither the *Earth* could be fed ; nor the *Air* || return again, the very *Spring* of it being gone, when there's no longer

* The Stoique's General Conflagration, and Renovation of the World.

† A Stoical Philosopher, that Writ several Books of Morals.

To its Original, the Water.

longer any *Water*: Thus would nothing be left, save only *Fire*. From which *Reanimating Power*, the *World* would be *Renewed*, and in the *same Order*, and *Beauty*.

* *Assing by a Soul, and (Jo,) a God.*

I will trouble you but with *One word* more, concerning the *Stars*: Of *Those* too, that are said to *Wander*. Of *These* there is so great a *Consonancy*, from *Motions* very much *unlike*, that when the *Top* of *Saturn* would *Chil*, the *Middle* of *Mars* *Heats*, and *Jupiter*, plac'd between, *Illustrates* and *Tempers* them: *Those* † *Two* that are below *Mars*, are assistant to *Sol*; and the *Sun* himself fills the *Universe* with his *Proper Light*; and *Luna* (the *Moon*) being *Illuminated* by him, conduces to *Gravidness*, *Birth* and *Maturity*. So that if any one there be that is not affected with this *Connexion* of things, this as it were *Agreeing Cimentation* of *Nature*, I take for granted that he never Reason'd with himself upon any of these matters.

The *Virtues* of the *Planets* convenient for the *Birth* of things.

† *Venus, and Mercury.*

WELL! to descend from *Heavenly* to *Earthly* things; what is there in *Them*, wherein the skill of an *Intelligent Nature* does not appear? In the *First* place, as to things that spring out of the *Ground*; the *Trunks* do both afford *Stability* to what they sustain; and draw *Juyce* from the *Earth*, whereby those that subsist by their *Roots* may be nourish'd: The *Bodies* of them are also cover'd over with a *Rind* or *Bark*, to the end that they might be the more secure against *Heats* and *Colds*. As for *Vines*, now, they lay hold of *Props* with

A *Transition* from *Celestial* to *Terrestrial* things; and *First*, *Vegitables* spoken to.

their *Tendrels*, as with *Hands* ; and erect themselves, just as if they were *Animals* : Moreover, if they be planted near *Cabbages*, or *Colworts*, 'tis said they will not touch 'em in the least, but avoid them as things hurtful and pestiferous.

Then, Animals;
their Constitu-
tions, Food,
Coverings, &c.

What a wonderful *Variety* is there (like- wise) of *Living Creatures* ? How strangely are they capacitated to this end, that they may, every one, in their respective kind, preserve themselves ? Of *Them*, some are cover'd with *Hides*, others cloth'd with *Fleeces*, and some Over-run with *Bristles* : Some (we see) are clad with *Feathers* ; Others, overcast with *Scales* : Some are Arm'd with *Horns* ; Others have the Help of *Wings*. The same *Nature* has in a large and plentiful manner provided *Food* (also) proper to every one of them. And I could say : *What*, and how *Ingenious* a disposition of *Parts*, and how admirable a Composure of *Members*, there is in the *Figures* of *Animals*, for the Receiving, and Digesting of it : For all *Within*, is so fashion'd and plac'd, that there is not any thing superfluous, or not necessary for the Detention of *Life*. She has (likewise) bestow'd upon *Beasts*, *Sense* and *Appetite* ; that, by the *one*, they might be incited to an endeavour of getting *Natural Food*, and, by the *Other*, distinguish the *Hurtful* from the *Salutary*. Moreover, some of them come to their meat *Going* ; Others, *Creeping* ; some *Flying* ; and Others, *Swimming* : And, They, some of them (also) take it by opening the *Mouth*, and by the *Teeth* ; Others hook it in to them with *Claws* ; and some

some again, by the Crookedness of their Beaks. Some (likewise) Suck; Others Peck; Some swallow whole, Others Chew; And some (too) there are so Low, that they can easily feed upon the Ground: While such as are Taller, as Geese, Swans, Cranes, Camels, are assisted by the longness of their Necks.

* Hands were given to the Elephant, because * i.e. A Trunk. the Bulk and Unwieldiness of his Body, render'd his coming to Food the more Difficult. As for such Beasts as Live, by preying upon Creatures of another kind, Nature bestow'd upon them either strength, or speed: Upon some (also) a sort of † Ma- † Contrivance. chination, and Cunning: As Spiders, some whereof do (I may say) Weave Nets, that so, if any thing lights into them, they may destroy it; Others again, stand upon the Watch, and seize and devour whatever drops.

But then, for the || Nacre-fish, (Pinna, as || Pinna, a Fish the Greeks term it) with its two great shells with a rugged wide open, it holds a kind of Combination brown shell, en- ding narrow. with the Sprawn, to the end of getting sus- tenance. So that, when little Fishes swim into the Gaping shells, the Pinna, having notice of it, by the Biting of the Sprawn, shuts them in. Thus is there a Society be- tween Creatures very much Unlike, upon account of procuring Food. And Herein, it is matter of Wonder, whether these Na- tures came to Associate, in consequence of any familiar Congress betwixt one another, or did so even from * the very Begin- ning.

There is something (also) to be admi- red, in those Water Creatures that are bred

* i. e. from some Original Prin- ciple.

Amphibious Creatures; and the Policies

and Instincts of
Birds, for a
Livelyhood,
discourag'd of.

* Observe; or
else, cover
themselves in
the Sand, &c.

upon the Land; as *Crocodiles*, and the *River Tortoises*; and some *Reptils*, (too,) that, tho' not generated in the *Water*, make to it, (yet,) as soon as able to stir. Moreover, it is usual with us to set *Ducks-Eggs* under *Hens*; by Which, the *Ducklings* being *Hatched*, are for a while fed, as their *Damms*; but, at length, they forsake those that produc'd, and brought them up, and, upon sight of the *Water*, betake themselves to it, as their proper and *Natural Place*. So great a *Cave of preserving it self*, has Nature implanted in every *Creature*. I have likewise read of a certain *Bird* call'd (*Platalea*,) the *Shoveler*, that lives, by watching of such *Fowl* as dive into the *Water*: For, when they have duckt, and caught a *Fish*, he flies to them, presses their *Head* with his *Beak* till they let fall the *Prey*, and then, seizes upon it himself. It is further Written of this same *Bird*, that he will fill himself with shells; and, when concocted by the heat of his *Stomach*, cast them up again: And thus he extracts out of 'em matter of *Nourishment*. Now, the *Sea-froggs* are said to * throw themselves upon their backs on the *Sand*, just by the *Water* side; and, when *Fish* approach them, as to *Baits*, kill and devour them. There is a kind of *Natural War* between the *Kite* and the *Crow*; in so much that the *One* breaks the *Others* Eggs, whenever he lights upon them. *Aristotle* has noted a great many things; but a body must needs admire at what he has observ'd in the *Cranes*. *Viz.* that when, in quest of Warmer places, they cross the
Sea,

Sea, they fly in the Form of a *Triangle*; by the highest *Corner* whereof, they cut and bear back the Air; the *sloping*s of both sides, as by *Wings* in the nature of *Oares*, advantage them in their flight: And then, the *Basis* of it is, like a Ship, befriended with the Winds. They also rest one anothers Heads and Necks upon the Backs of those that fly *foremost*; and, because he that Leads, as having nothing to lean upon, cannot do This; he, at length, gets behind, that so he (likewise) may repose himself; the *next*, of those that have rested, succeeding in his place: And so they take their *Turns*, throughout their whole *Course*. I could produce sundry other Instances, much of a sort with This; but *This* may suffice upon the *Main*.

But, to come to more familiar matters; how solicitous are Beasts to secure themselves? How do they cast their Eyes round about, while Feeding; and take shelter in *Dens*? With many other strange things! And then, how wonderful are those *Particulars*, which, were not long, (that is, not many ages) since discover'd, by the Industry of Professors of *Physique*? The *Ægyptian Ibes* take care to purge themselves by the Vomit of a *Dog*. It is reported, that *Panthers*, when run Mad, by eating venomous Flesh, have a certain Remedy that, as soon as they have us'd it, keeps them from Dying, and Recovers them. The Wild Goats in *Crete*, being shot with poison'd Arrows, seek out an Herb call'd (*Di-Etamnum*,) *Dittany*; and, having Tasted of

The Care, and Impulses of Beasts, toward keeping themselves in a state of Health.

it,

it, the shafts ('tis said) drop out of their Bodies. And *Hinds* too, just before they *Fawn*, do thoroughly cleanse themselves with a small Herb term'd (*Sesela*,) *Hart-Wort*.

As also, of escaping Dangers, and securing themselves.

* i. e. Black Blood; for such is That in the Bag at the Neck of this Fish; and therefore the Romans made use of it for Ink.

Providential Provisions, for the Perpetual adornment of the World.
* i. e. Trees, and Herbs.

Let us, next, contemplate how every thing, respectively, with its proper Weapons, defends it self against *Fear*, and *Force*: Bulls with Horns, Bores with Tusks, Lyons with Teeth: Some secure themselves by Flight; Others, by *Hiding-Holes*: The *Cuttle-fish*, by the effusion of * *Ink*; the *Cramp-fish*, by *Benumbing*: And, there are also fundry Creatures, that keep off their Per- suers, by the Intolerable Odiousness of their smell.

Moreover, to the End that the *Beauty* of the *World* might never *Fail*, *Providence* has been particularly careful that there should always be *Kinds*, as well of *Beasts*, as of *Trees*, and all things that either subsist † by their *Roots* in the *Earth*, or are sustain'd by their *Trunks*: All which (truly) have that strength of *Seed* in them, as to produce *Many* out of *One*. Now this *Seed* is included in the most *Inward Part* of those *Berries*, that proceed out of each *Stock*; and with these same *Berries* are both *Men* plentifully Fed, and the *Earth* furnish'd with a *Renovation*; and *Supply* of *Trees*, of the same sort.

Instincts of Nature, toward the Generation, and Support of Animated Beings.

What shall I say, (either) to the great Reason that Appears in *Beasts*, toward the perpetual conservation of their *Kind*? For First, they are *Male*, and *Female*; which Nature Fram'd for the sake of *Conservation*:

Then,

Then, the *Parts* of the Body are most Convenient both for *Procreation*, and *Conception*; And, there are (also) in *both Sexes*, most strong Desires of Copulation. Now, when the *Seed* is: fallen into its * places, it draws all the Nourishment, in a manner, to it self; in which, being Intrench'd, it Forms an *Animal*: Which *Birth*, when slip out of the Womb, the greatest part of the *Damm's Food*, in such Creatures as are nourish'd by the *Dugg*, turns to *Milk*; and, the *New-fallen*, without any other *Director*, then the pure *Instinct of Nature*, covers the *Teat*, and Thence draws sufficient nourishment. And, to shew that there is nothing of *Chance* in all this, and that 'tis the work of a † Wise and Provident *Nature*, those that bring Many Young ones, as Sows and Bitches, have a Number of Papps given them; which such have fewer of, that bear but a few at a time.

* i. e. the Sells
of the Womb.

† Solertis Na-
tura.

What, now, shall I say to the Tenderneſs of *Brutes* in educating and looking to their Issue, till able to shift for themselves? For thō *Fishes*, (tis said,) when they have Spaun'd their Eggs, take no further care of them; the Spawn being easily preserv'd, and brought to Life, in the Water: And thō *Tortoises*, and *Crocodiles*, having discharg'd their Burthens upon the Land, cover the Eggs, and so, back again; they Quickening, and being brought up of themselves: Yet *Hens*, and other *Fowl*, not only need a quiet place to Lay in; but also, make Holes and Nests, and strew them as soft as they can, that the Eggs may be the better.

Natural Affec-
tions of Beasts,
toward their
Issue.

better kept: Out of which, when they have Hatch'd Young; they tend them in such manner, as, with their Wings, do protect them from Harm either by *Cold*, or the *Sun*, if the Weather be Soultry: And, when they came to be Fledg'd, they see to their Flight, and are freed from the rest of their trouble.

Man usefull to
some parts of
the Creation;
and other parts
of it: again, pro-
fitable to Him.

Moreover, to the Health and Conserva-
tion of some *Animals*, and of those things
that grow out of the Earth, is *Human Art*
and Application very Usefull: For divers
Cattle as *Plants* could not be safe, unless
as well Men lookt after them. And then,
again, other places afford sundry great
Opportunities for our own Advantage
and Encrease. The *Nile Waters* *Ægypt*;
and, having Drown'd and Flouded it all
Summer, it withdraws, and leaves it sof-
ten'd and Manur'd to the Seedsman's hand.
Euphrates causes *Mesopotamia* to be Fertile;
as, in a manner, *Renewing* the *Fields* there-
of every Year. As for *Indus*, (which is
the greatest of all Rivers,) it not only che-
rishes and fattens the Ground with its Wa-
ters, but even Sows it too; being reported
to bear along with it Seed of Corn, and the
like, in much abundance. Nay, and I
might further Instance in yet more Particu-
lars, elsewhere, highly worthy of Note; in
many Countreys beside, richly fertile of other
sorts of Fruits.

The Beautifull
Provisions of
Nature, in or-
der to Human
Convenience
and Accommo-
dation.

But, how great is the Bounty of Nature,
in providing us so many, various and plea-
sant things to be Eaten; and This, not at
one season of the Year only; that so, we
might

might still be delighted with Novelty, and Plenty? How Seasonable, and Salutary to *Man*, to *Beast*, nay to whatever springs out of the Earth, are the *Eastern Winds* that she has bestowed? by whose *Blasts* are Excessive *Heats* Temper'd, as also the Swift and Certain *Courses* of the Ocean directed. I have been Large, already; and yet a great deal must be pass'd over: For there would be no end of Insisting upon the Advantages of Rivers, the Tydes of the *Deep*, continually Ebbing and Flowing; Green and Woody Hills; Salt-pits at vast distances from the Sea-Coasts; the Earth abounding with Medicaments that conduce to Health: In a word, Innumerable Arts for the provision of Food and Rayment: And then, the Vicissitudes of Day and Night conserve Animated Beings; affording a Time for Action, and a Time for Rest.

Thus is it every way, by all Reason Apparent, that there is nothing in This World, but what is, after an admirable manner, influenc'd and administer'd by a Divine Wisdom and Direction, to Universal Health, and Conservation.

The Conclusion of the Third Branch of the Argument.

S. 4. NOW, if it be demanded for whose sake [*this Great Work*,] this Pile of so mighty things was made? Whether for the Good of *Trees*, which tho' destitute of Sense, are (yet) sustained by Nature? It were Absurd to say so. Or, for the Benefit of *Beasts*? Nought can be more Improbable, than that the *Gods* should have

An Explication of the Fourth General Head, That the Gods consult Human Affairs: Beginning with an Assertion, that the World, and all things therein, were Created for the sake of Men.

fram'd

fram'd so wonderfull matters upon the score of such as are neither able to *Speak* nor *Understand*. For whom then may the World be affirm'd to have been Created? Why, for those Animated Beings that make use of Reason; That is, the *Gods*, and *Men*: For as much as with *Them* may None Compare; in that Reason excels All: Whence, it is Credible, that for the sake of the *Gods* and *Men* was the World made, and whatever is in the same.

An Anatomical Survey of the Body of Man; to Insinuate, by the Composition of it, that the Gods lookt upon him as worth their

But it will be the more easily apprehended that the Gods have thought Us worth their Care, if we thoroughly consider the whole Frame of Man's Body, and the Entire Figure and Perfection of Human Nature. For whereas Meat, Drink, and Breath, are the Three things that keep all *Animals* Alive;

Care, and deserving of a World to be made for his Convenience.

And indeed, the excellent Contrivance that there is in the several parts of Human Bodies, and their being so commodiously adapted to their proper uses, is an Argument so strong to This purpose, that, upon This only Consideration, *Galen* him self, (no great Friend to Religion,) could not but acknowledge a Deity. In his Book de Formatione Fœtus, He takes notice that there are, in an Human Body, above 600 several Muscles; and there are at least 10 several Intentions, or due Qualifications to be observ'd in each of these; Proper Figure, just Magnitude, right Disposition of its several Ends, Upper and Lower Position of the Whole, the Insertion of its proper Nerves, Veins, and Arteries, which are each of them to be duly plac'd; so that, about the Muscles alone, no less than 6000 several Ends or Aims are to be attend'd to. The Bones are reckon'd to be 284; the distinct Scope, or Intentions in each of these, are above 40; in all, about 10000. And thus it is, in some proportion, with all the other parts, the Skin, Ligaments, Vessels, Glandules, Humours; but more especially, with the several Members of the Body, which do, in regard of the great variety and multitude of those several Intentions requir'd to them, very much exceed the Homogeneous Parts: And, the Failing in any of these, would cause an Irregularity in the Body; and, in many of them, such as would be very Notorious.

Thus.

Thus, likewise, is it, in proportion, with all other kinds of Beings; Minerals, Vegetables: but especially, with such as are Sensitive; Insects, Fishes, Birds, Beasts; And, in These, yet more especially for those Organs and Faculties that concern Sensation; but, most of all, for that kind of Framework which relates to our Understanding Power, whereby we are able to correct the Errors of our Senses and Imaginations, to call before us things Past and Future; and to behold things that are Invisible to Sense.

So that, to imagine, that all these things, according to their several Kinds, could be brought into this Regular Frame and Order, to which such an infinite number of Intentions are requir'd, without the Conivance of some Wise Agent, must needs be Irrational in the highest degree.

the * *Mouth* is most Apt for the Receiving * It is that Capacity, which, of every one of These: In that, by the help bounded with the *Nostrils*, it draws in Air. And the *Cheeks* and *Lips*, contains the *Teeth*, that are set and rais'd in the same, within its Precincts the *Teeth*, serve to Eat withall, the Meat being bruised and extenuated by them: The *Fore-Teeth*, opposite one to another, cut it asunder; Tongue, and the beginning of the *Hinde*, (term'd the *Grinders*,) Chew Throatle and it. The || *Tongue* seeming to contribute Gullet: The

Use of it is, to contain the *Tongue*, and serve it in the fitter performance of its Actions.

† In most practical Constitutions they are 32 in Number; 16 in each Jaw: viz. 4 Cutters or *Fore-Teeth* in each Jaw, which have but One Root; 2 Canine, or *Dog-Teeth*, These also have but One Root, but then it is far longer than the other have; and 10 Grinders, on each side 5; the upper ones having most commonly 3 Roots, and sometimes 4; the lower only 2, and sometimes 3.

|| It is of a fleshy, rare, loose and soft substance, and of a flesh different from the rest of the flesh; so that some have made a fourth kind of flesh proper to it, and unlike the rest, viz. the fibrous, musculous, and that of the *Bowels*: It is of a Triangular figure; and compos'd of a Membrane, Nerves two on each side; of Veins and Arteries on each side; and of ten Muscles, on each side five. It is hot and moist of Temper, like all other flesh: And its Actions are three; to be an Organ of the Sense of Tasting; an Instrument to distinguish the Voice; and to help to Chew and Swallow the Meat.

some-

* i. e. of the Tongue.

† *Στρυμων* ; properly the Ventricle; but, Here, it may seem to be us'd for (a part that reaches to it) the Meat pipe or Gullet; which is of a substance betwixt flesh and sinew, as consisting of one nervous Mem-

brane, and another fleshy; and which is plac'd between the Back-bone and the Weazon, from the Roots of the Tongue even to the Ventricle or Stomach. In Swallowing, the Gullet is drawn downward, and the Weazon upward; which is the cause that we cannot sup and blow, swallow and breath, together, at the same time.

|| These are two Glandules call'd the Almonds, (because like Almonds in figure and magnitude,) which Nature has plac'd opposite to each other, at the Jaws, near the Roots of the Tongue, and close to the Gullet, in the end of the Throat: Their Office being to receive the spittle falling down from the Brain, both that the too violent falling down of the humour might not hinder the Tongue in speaking; and also, that the Tongue might always have moisture as it were laid up in store, lest by continual speaking it should grow dry, and fail.

* i. e. The lowest part of the Mouth, the Throat. Now, the Palate, or (as it is commonly call'd) the Roof of the Mouth, is nothing else but the upper part of the Mouth bounded with the Teeth, Gums, and upper Jaw: In which place, the Coat Common to the whole Mouth is made rough with divers Wrinkles, that the Meat put up and down between the Tongue and the Palate might be the better chew'd and broken. This same Coat is woven with nervous Fibres, that, like the Tongue, it may judge of Tasts: And these Fibres, again, compose a Coat that has a middle consistence betwixt Soft and Hard; for if it should have been any harder, like a Bone, or Gristle, it would have been without sense; and if softer, hard, acid and sharp Meats would have hurt it.

† i. e. Of the Gullet.

|| *Aspera Arteria*, the Weazon, or Windpipe; whose superiour part, from

from the Larynx to the Bronchi, is one single Trunk contriv'd of many round (or rather sigmoidal) Cartilages connext by intermediate Ligaments, that, by this Structure it might be kept open, and we secur'd from Strangulation, which immediately succeeds its Concision; but the Inferiour is divaricated into Innumerable smaller Branches or Disseminations (by Hippocrates surnam'd Springæ) and distributed into all the quarters of the Lungs, for their total Impletion with Air; which the Vessels extended from the Heart receive, and convey into the Ventricles of the Heart.

In regard the * Orifice of it is joyn'd to the Roots of the Tongue somewhat higher than where the † Stomach is annex; and that it reaches as far as the Lungs, taking in the Air that is drawn by Breathing, and, by

* i. e. the Larynx, or Head, or Extremity of the Throttle.

† i. e. the Gullet.

Respiration, returning the same back again from the Lungs; it is cover'd with a kind of || Lid as it were, which was contriv'd to the end lest any Morfel should chance to slip into it, that might stop the Breath. Now, whereas the Capacity of the * Paunch, that is below the † Stomach, is the Receptacle of Meat and Drink; and that the Lungs,

|| i. e. the Epiglottis, Throat-flap, or After-tongue closing the Larynx: It is a soft cartilaginous flap in figure repre-

senting a Tongue, or (if we applaud the phansy of Hippocrates) an Ivy-leaf; and when we swallow down our Throat, shuts the chink of the Aspera Arteria, (or Weazon;) for every Morfel that descends this forbidden way, has a dangerous haught of Anacreon's grape (with a stone whereof getting in here, that Topeing Poet is said to have been choakt) and denounces the same Harsh Fate. And yet this Body does not so wholly shut up the Throttle, but that some small quantity of moisture still runs down by the Inner sides, as the Walls thereof, to moisten the Lungs: for were not This so, Eclegma's were of no use in the diseases of the Chest.

* Natura Alvi, the Stomach or Ventricle; the more proper Connexion whereof is with the Gullet and Guts, by its two Orifices; with the Brain, by its Nerves; with the Liver and Spleen, by its Veins; with the Heart, by its Arteries; and with all the Natural Parts, by its Common Membrane.

† i. e. the Gullet.

and

* *The Heart is of a figure Pyramidal; compos'd of the most dense flesh of all the body, by the affusion of blood at the divisions and foldings of the Vessels, and there concrete, as it happens also to the rest of the Vessels; and is the Chief Mansion of the Soul, the Organ of the Vital faculty, the beginning of Life, the fountain of the Vital Spirits and so consequently the continual nourisher of the vital heat, the first Living and the last Dying: being made of a more dense solid and compact substance than any other part of the Body, because it must have a natural Motion of it self.*

† *i. e. the Paunch.*

‖ *The Ventricle is of a Substance rather spermatick than sanguine, in that for one fleshy Membrane it has two nervum; and is the seat of Appetite by reason of the Nerves dispers'd into its upper Orifice, and so into its whole Substance.*

* *i. e. on the Inner side of it.*

† *The Stomach, by the ministerial contraction of oblique fibres, welcoms the Meat sent down from the Mouth with close Embracement and Coarctation; and firmly retains it untill, by its concoctive faculty and proper heat, it be transform'd into a Mafs or Consistence not much unlike the Cream of a decoction of blanch'd Barly.*

‖ *In requum Corpus. The Meat being thus exquisitely cook'd, is, by the Pylorus Janitor or Inferiour Orifice of the Stomach, discharg'd into the Intestines or Guts, (which are Double, or rather of Two sorts, the Thin three in number, and the Thick three also,) and by their Immutative Action attains one degree more of elaboration and fermentation.*

* *The Lungs have a peculiar power to dilate and contract themselves; are mov'd at one and the same Instant with the Thorax; and, in magnitude, proportionably exceed any other of the Viscera, that a plentiful proportion of air might be suckt by, and contain'd in them.*

of

of a Softness like a *Sponge*; and so, most convenient for the drawing in of Air: And they also contract themselves in taking in breath, and dilate in returning it back; to the end That Animating Nourishment whereby living Creatures do more immediately subsist, may be frequently drawn. Now That * *Juice*, by which we are sustain'd, being, by the *Guts* and *Ventricle*, sever'd from the † rest of the Meat, flows to the || *Liver*, through certain open and direct passages, that, from the * *Middle Entrail*, run along to it, even as far as the very † *Ports* thereof, (as they name them,) and cleave

* i.e. The Chyle, (or rather the Blood,) which, the first concoction being finish'd, is, by the vermicular excretion of the *Milkie slender Veins* that are

in infinite numbers with open Orifices inserted into the Intestines, attracted, pre-dispos'd to sanguification, and by distribution convey'd to the Liver: To which, that the Milky Liguour may arrive more pure and defecated, in its journey thither, the feculent part, together with the Lixivated serosity, is extracted, and, by the Spleeny Branch, deriv'd into the Spleen, which converts as much of it as its Hematopoietic power can conquer, into Blood, for the maintenance of it self; and the remainder is excluded partly into the Hemorrhoid-veins, partly into the Trunk of the Port-vein, and partly by the Splenetick Arteries.

† i. e. The Groffer part thereof.

|| The Liver, (in Galen's opinion) is the first, of all the parts of the Body, that is finish'd in Conformation. It is the Shop and Authour of the Blood: and the Original of the Veins: Gibbous of figure; Rising up, and Smooth toward the Midriff; toward the Stomach is the sinous or hollow side of it somewhat unequal and rough by reason of the Distance of the Lobes, the Original of the Hollow-vein, and the Site of the Bladder of the Gall: And its chief Connexion is with the Stomach and Guts, by the Veins and Membranes of the Peritonæum; by the Hollow-vein, and Artery, with the Heart; by the Nerve with the Brain; and, by the same Ligatures, with all the parts of the whole Body: Being hot and moist of Temper; and converting the Chyle into Blood; the work of the second Concoction.

* *Media Intestina*, which is between the Paunch and the Lower parts.

† i. e. The Vena Porta, or Gate-vein; which is situate in the sinous or hollow part of the Liver; and divided into six branches, four Simple, and two Compound: Its Action being, to suck the Chyle out of the

the Ventricle and Guts, and so to take and carry it unto the Liver, until it may convey back the same turn'd into Bloud for the Nutriment of the Stomach, Spleen and Guts.

* i. e. to the Liver.

† As in every Concoction, so in This of San-
guification, there redound two invincible Superfluities, Choler, or the Firy Excrement; and a salt Whey, or lixiviated Scro-
sity.

|| The Reins or Kidneys are of a substance fleshy, dense, and solid, lest they should be

hurt by the sharpness of the Urine; in number Two; lie upon the Loins at the sides of the great Vessels, on which they depend by their proper Veins and Arteries; hot and moist of Temper; and their Action is, to cleanse the Mass of the Bloud from the greater part of the serous and cholerick Humour.

* i. e. Veins.

† Vena Cava; which rises out of the Gibbous part of the Liver; and, going forth like the body of a tree, is divided into two great Branches, the Lesser of which goes to the Vital and Animal parts, the Greater descends from the back-part of the Liver, above the Vertebra's of the Loins, to the parts beneath. This same Vena Cava is an ample and patent Orifice, that looks into the Right sinus of the Heart; and drops bloud into it, for the generation of Arterial Bloud, the Vital Spirits, and provision for the Lungs. Some Opinion, that the Bloud re-distill'd and elaborated in this Preparatory is immediately distributed through the whole Body.

|| There are four conspicuous Vessels. (as Shuices) ordein'd in the basis

* thereunto. And from Thence, are Other Veins propagated; through which, the Nourishment has its Course, when split out of the Liver. Now, when the † Choler, and those Humours that are pour'd forth of the || Reins, are separated from this consistence; the Residue turns to Bloud, and flows to the above-nam'd Ports of the Liver; whereunto, all its other * Passages do extend: And, through Them, the Food being, from this same place, brought into the Vessel term'd the † Hollow Vein, it is mingled together; and, being now clarifi'd, and elaborated, is, through it, carry'd to the Heart; and, from Thence, distributed into every part by a great many Veins spread all over the || Body. It were no hard matter to say after what manner the Excrementi-

basis of the Heart; viz. Vena Cava, and Vena Arteriosa, (which is the derivative of blood from the Right Ventricle of the Heart to the Lungs, for their Nutrition, and the principal Material of the Vital Spirits and Blood) in the Right; and Arteria Venosa, (which conducts the Air extrinsically advenient, and prepar'd in the Lungs, and the blood effused by the Vena arteriosa from the Right into the Left Ventricle, and expels the fuliginous Exhalations, and at the same Instant conveys a parcel of the Vital Spirits into the Lungs,) and Arteria Magna (which dispenses the Vital Spirits and Arterial Blood, after their exaltation in the Left Ventricle, into the whole Body) in the Left. — But more to the point. — When the Chyle is clarify'd by the official selection of the Spleen, it is deliver'd up to the Liver, and, by the Transubstantiating Hæmatopoiesis thereof, perfectly Metamorphoz'd into Blood; which, from Thence, by the ascendent and descendant Trunk of the Hollow Vein, and its capillary Disseminations, is, by universal Distribution, communicated to all the parts of the Body.

tious parts of the Food are detruded, by girding and relaxing the Guts: but That must be pass'd over, for * Good manners sake.

And I shall rather proceed to Treat of this Wonderfull Fabrique of Nature. For the Air drawn into the Lungs in Breathing, is made † warm, First, by the Breath it self, and Then, by the Coagitation of the same

* Nè quid habeat Injunctis Oratio. I shall venture to say, for all This piece of Modesty, that the Choler, be-

ing collected into the Bilvus Receptacle or Gall; is, after a convenient Interval of time, from Thence, through the Cholerick Chanel, ecern'd into the Duodenum-gut, and becomes the Bodies Natural Clyster, by its acrimony extimulating the Bowels to the Exclusion of Ordure. And then, the Salt Whey is, through the Emulgent Veins, suckt in by the Kidneys; in Them percolated; and from Them discharg'd, through the Ureters, into the Urinary Receptacle, or Bladder; and Then, call'd Urine: For Urine is nothing else but the Aquosity or serous Humidity of the Chyle impregnated or satisfy'd with the superabundant and indigestible Salt of our Diet.

† In regard the Inspir'd Air must part with its Intense frigidity, before it penetrate to the Heart; the Prudent Conformator has provided Respiratours, Lungs, as the precipuous Organs thereof: For thò the Thorax, and other neighbouring parts may be allow'd Causes sine quâ non, and contribute their Inserviency to Respiration, modo secundario; yet, primarily, as from its Causator, this Motion flows from

from the Lungs, to which, as well as to the Heart and Brain, by the Inviolable Charter of Nature is granted a peculiar Innate quality to dilate and contract themselves.

Lungs; and, of it, part is sent forth again, by Respiration; and part also, taken into a certain place of the Heart, call'd the * Ven-

* i.e. The Left; tricle of the † Heart, which has || another which is for taking in Air into the Heart.

† The Situation of the Heart is, in the Centre of the Body; (if, in our measure, we except the Thighs and Legs;) and its Basis or Centre, fixt in the middle of the Thorax or Chest, or middle Region of the Body;

that from It, as from a plentiful Fountain, the Vital Heat, and Spirits, may be promptly diffus'd into the whole Body. Now, all the Appetitions or Irascible and Concupiscible Motions cannot be executed, but by the Agitation of the Heart, Arteries, and fervent Spirituous Blood: Which may satisfy, why the facultas *Supradicta*, of necessity, has its residence assign'd it, in a Part, of the hottest Temperature, and indu'd with the power of Perpetual Agitation.

|| i.e. The Right.

* A Vein is the Vessel, Pipe, or Chanel of the Blood, or bloody Matter; it has a Spermatick Substance, and consists of one Coat compos'd of three sorts of Fibres.

† An Artery is (also) the Receptacle of Blood, but That, spirituous and yellowish; and it (likewise) consists of a Spermatick Substance: But it has two Coats, with three sorts of Fibres. It contains a serous Humour too; which we may believe, because there are two Emulgent Arteries, as well as Veins. And then, the Anastomosis of the Veins and Arteries, (that is, the Application of the Mouths of the one to the other, by benefit of which, they mutually communicate and draw the matters contain'd in them) is very Remarkable.

This

This the * *Nerves*, (whereby the *Joynts* are contain'd;) and the winding Extension thereof; for *They*, like the *Veins*, and *Arteries* that derive, and proceed from the *Heart*, are run along into all the Body.

* A Nerve, is a Simple part of the Body, bred and nourisht by a gross and phlegmatick humour, such as

the Brain, (the Original of all Nerves) and also the Spinal Marrow; indu'd with a faculty of Feeling, and often times of Moving too. It is cover'd with a Double Cover, from the two Membranes of the Brain; and besides also, with a Third, proceeding from the Ligaments which fasten the hinder part of the head to the Vertebra's, or else, from the Pericranium.

To This so exact and curious Providence of Nature, might a great deal be adjoyn'd, to insinuate, how many, how valuable things have, by God, been conferr'd upon Men. For, First of all, he constituted them Rais'd, Upright, and Erect from the Ground; that, by beholding the Heavens, they might conceive an Apprehension of the Deity: Man being, upon the Earth, not as a Dweller, and Inhabitant; but as a Contemplatour (I may say) of matters Celestial and Above; the prospect whereof, is not vouchsaf'd to any other kind of Animal. And then, the Senses, (the Interpreters and Distinguishers of things) are, in a wonderfull manner, for necessary uses, both fram'd, and seated in the Head, as in a Tower. For, the Eyes, being as Centinels, do hold the highest place; by which means, seeing further, they perform their Function. It being the business of the Ears to take in Sounds, (which naturally Ascend) they are rightly fixt in the Uppermost parts of the Body. So too, the Nostrils, in that all

The Particular Favours of the Divinity to Human Nature; and, the Convenient Situation of the Senses.

The Eyes.

The Ears.

The Nostrils.

The Taste.

* i. e. *The Inward part of the Mouth, near the Throat. The Touch.*

† *The precipitous Organ of the Touch is the Skin; chiefly that part wherewith the Hands are lin'd, as destin'd to the Common*

Apprehension of all things Tangible: But the Adequate, are the Membranes; by the benefit whereof, all other parts (the Skin excepted) obtain the Sense of Feeling.

The Exquisite Frame of the respective Organs of the Senses: And, first, the Eyes, and their appertinences discours'd of.

Scents are carri'd upward, are properly plac'd *Above*: And, since they have much judgment of *Meats* and *Liquours*, it is with good Reason that they are near the *Mouth*. The *Taste*, being to discern the quality of what we feed upon, abides in That * Part wherein Nature has open'd a Passage for the Receipt of things fit to be eaten or drunk. But the *Touch* is, proportionably diffus'd thorough the whole Body; that so, we might be sensible of Blows, and the more violent Approaches of † Heat and Cold. And, as, in Buildings, the *Architect* averts from the Eye and Nose of the Master, things that, in their Course, were of necessity to be Offensive: so (likewise,) has Nature plac'd at a distance from the *Senses*, All that is of that kind.

But, what *Artificer*, save only *Nature*, (than whom, none is more *Skilfull*) could ever have attain'd unto and discover'd so much *Art*, as is in the *Senses*? First, she has overcast and bounded the *Eyes* with very Thin Membranes; making them both *Transparent*, (that the Sight might work thorough them,) and *Firm*, (to keep them in.) She likewise fram'd the *Eye-balls* slippery and rolling; that so, they might avoid what would hurt them, and readily turn the sight any way they pleas'd. Nay, and the very
|| *Acies*,

|| *Acies*, (call'd the *Pupil*,) whereby we See, is so *Little*; that it can easily shun what may harm it. The *Lids* (the Coverings of the *Eyes*) are most soft of *Touch*, that they should not offend the *Sharp*; and, conveniently contriv'd, as well for shutting up the *Pupils*, (to keep things from falling in) as for Opening them: the providing, that This may ever and anon be done, with great quickness. These *Eye-lids* are (also) fortify'd with a *Palisade* (I may say) of *Hairs*; that, when the *Eyes* are open, may beat off any thing that falls thereon; and, when clos'd up with sleep, and no need of 'em to look with, be as a *shade*, for them to rest under. Moreover, they are commodiously lodg'd; and fenc'd on all sides with Rising Parts: For, first, the *Upper*, being overshadow'd with the *Eye-brows*, ward off the *Sweat*, that falls down from the *Head* and *Front*: Then, the *Cheeks*, (underneath, and somewhat Rising) secure all below. The *Nose* is in such manner planted, as if it were a *Wall* rais'd between the *Eyes*. Now, the *Hearing* is always Open; there being need of it, even while we sleep; for, upon the entrance of Sounds into the *Ear*, we awake; Its *Passage* is flexuous, lest any thing should slip into it; as might be, lay it simply and directly Open: Care (also) is taken, that if an *Insect* any way attempt to get into it, it may be laid fast in the *Ear-wax*, as in *Birdlime*. On the *Outside*, stand

|| Aristotle's Opinion is generally subscrib'd to; That Vision is made, by the Reception of Visible Images into the Eye; and, that neither *Radii*, nor *Light*, or *Spirit*, (as some opin'd) before him) are emitted from the Organ toward the Object.

The *Ear*, and the other Instruments of *Hearing*, spoken to.

* i. e. Natural
Qualities of
Hardness and
Wreathbedness.

† As to the
manner of Hea-
ring; the Air,

being impregnated with a Sound, conducted and conglomerated by the external Ear, first strikes upon the most dry and resounding Membrane the Drum-head, (a round Parchment (so nam'd) in the end of the Foramen of the Ear, to exclude the external from rushing in, and concorporating with the internal or congenite Air.) This, thus stricken, justles and impells the Three small Bones, (viz. the Anvil, Stirrup and Hammer, (they borrow these appellations rather from their Figure, than Office) that are found behind the Drum-head, in the second Cavity of the Ear,) and impresseth the character of the sound on them: They immediately glance it forward to the Implantate Air; (there being in the Ear an Aerial substance, generated of the most pure and rarifi'd portion of the Generative Materials the Seed, and Maternal Blood; which, by reason of Cognation, doth welcom and embrace the dilated Species of Sounds; and become the præcipuous Instrument of Hearing.) This shoots it, through the Windows of the Os petrosum, (or, Stony Bone,) into the Winding Burroughs; Thence, wafts it into the Labyrinth; Thence, into the Snail-shell; and, at last, surrenders it to the Auditory Nerve; (This is a production from the fifth Conjugation of the Brain, running, through the perforation of the stony Bone, into the Ear; and there, by a particular constitution, determin'd and continu'd for the special and determinate comprehension of Audibles;) which presently transmits it to the Common Sense, as unto the Censor or Judge.

‡ The Nostriils (as the Means of Smelling) mention'd: As also, the Taste.

their

their *Entrances* somewhat more contracted, lest any thing hurtfull should get into *'em ; and are never without an *humour* not improper for repelling Dust, or any such thing. So, is the † *Taste* admirably planted ; being seated in the *Mouth* ; and That, too, conveniently both for *Use*, and *Security*.

* Concerning the Instrument of Smelling, in a licentious acceptance, all men agree upon the Nose ; but in a more satisfactory and severe, the best

Physicians have determin'd that the Two Mammillary Processes of the Brain are the principal Censorium. — But more Particularly. — The Spongy Bone of the Internal Nose (for Anatomists distinguish the Nose into External and Internal) is the Muniment of the two Mammillary productions, drill'd full of slender holes or Spongiosities, through which, the inspir'd Air immediately convey'd to the Brain, and, in which, the Air qualify'd with Odours, undergoes a prerequisite alteration and preparation, before it be presented to the prime Organ of Smelling : Which are, two long, white, nervous productions of the Brain, situate within the Cavity of the Skull, invested (as all other Nerves are) with a cross and thin Membrane, and deriv'd to the Basis of the Nose,

† The Taste discerns the difference of Sapours : and the proper and approximate Instrument thereof, is the Tongue ; and, in Particular, (not the Investing Tunicle, as Galen, and of ex him Valselius opinio'd ; nor the Gustatory Nerve, expans'd into the Investment, as some conceive by tradition from Columbus, but) the pulp or carneous substance of it ; which, being of a peculiar and unparallel'd constitution, soft, lax, rare, and spongy, doth imbibe the Sapours comprehended in their own liquid principles and conservatories, and impregnated by the saline humidity of the Mouth.

Each Human Sense (too) far surpasses the Senses of Brutes. For, first of all, the Eyes, in those Arts that fall under the Judgment of Sight, in Painted, Fram'd, or Carv'd Images, as also, in the Motion and Gesture of Bodies, discern many things much more subtly. They likewise judge of the Neatness, Order, and Decency (as I may term it) of Colours, and Figures : Nay and of

Human Senses more Excellent than those of Beasts ; prov'd in sundry Instances.

greater matters than any yet : for they take cognizance of Vertues and Vices, and know whether a man be Cholerique, or Gentle, Merry or Sad, Active or Sluggish, Stout or Timorous. There is, moreover, a certain admirable, and artificial Judgment in the Ears ; by which, in the Tunes of the Voice, of Pipes, and of Strung Instruments, we distinguish the Variety of Sounds, the Stops and Articulations of the same Voice, and the sundry kinds of Tones, as the Shrill, Hollow ; Smooth , Harsh ; Sharp , Flat ; Trilling, Firm ; All which are observ'd only by Human Ears. So too, in the *Nostrils* is there much judgment upon the Matter of *Taste*, and even of *Touch* ; for the improvement, and fruition of which *Senses*, are more Tricks invented , than I could wish there were. For every body sees to * what degree the Compounding of Unguents, Saucing of Meats, and the Delicacies of Corporal Pleasures are arriv'd.

* Or else, from when e proceeded the, &c.

We stand indebted to the Gods for our Reason, the Faculty of Speech, and all our Abilities of Mind.

And then again, whoever clearly discerns not, that the very *Soul* and *Mind* of *Man*, his *Reason*, *Understanding*, *Prudence*, were Perfected by a Divine Care ; I hold him to have no claim to any of them. But while I handle This Point I wish (*Cotta !*) I were Master of your Eloquence : For how would *You* illustrate, *First*, what an Understanding we have of Matters ; *Then*, how we lay together and confer *Premises* and *Consequences* ; by such means collecting what may be concluded from each several ; and This we find out by † Reason: We (more-over)

† i.e. Syllogism.

over) Define things apart, and then take them all together by Comprehension ; and so, come to understand *Knowledge*, the *Power* thereof, the *Quality*, and that then *It* is not ought more Excellent, even in *God* himself. Further, how valuable are those things which You† *Academiques* either think slightly of, or utterly exclude ! which tho they are *without* us, yet the perception and comprehension of them fall both under the *Senses*, and the *Mind*, and of which, (also) when examin'd and compar'd one with another, we make up Arts, partly necessary for the *Convenience*, and in part for the *Pleasure* of Life. And, now, for the *Mistress* of all the rest, (as you are wont to term it) the *Faculty* of *Speech*, how *Illustrious*, how *Divine* is it ! In that, it enables us to Learn what we were Ignorant of, and to instruct others in what we know : And then, by *This* we Exhort, Perswade, Comfort the Afflicted, deliver the Affrighted from their Fear, moderate Excessive Mirth, and assuage Lust and Anger. This it is, that has brought us over from a Wild and Salvage course of Life, and bound us up in the Fellowship of Civil Institutions, Laws and Cities. Nor yet will ye believe unless you mark it well, how exquisite the Work of Nature is, in order to the use of Speech. For, in the first place, an * *Artery* runs along from the *Lungs* even to the *Inward* part of the *Mouth* ; thorough which the Voice, drawing its Original from the † *Mind*, is convey'd, and sent forth. Next, in the Mouth is plac'd the *Tongue*, bounded by

† There can be no Art without Science ; and They held the very best Philosophy to be no better than In-science.

* i. e. *Aspera Arteria* ; or, the *Weazon*.

† i. e. *The Brain*, which, as I said before, *Plato* held to be the seat thereof.

* i. e. The Sto-
iques.

† Us'd in play-
ing upon the
Cittern, and o-
ther Musical

Instruments.

The Aptitude,
and Usefulness
of the Hand ;
and the Works
produc'd by the
same.

the Teeth, and This modifies and termi-
nates the Immoderate Effusion of the Voice,
and so renders the Sounds thereof distinct,
and articulate; by driving it to the Teeth
and other parts of the same Mouth. Hence
is it, that * Our Party usually Resemble the
Tongue to the † *Quil*, the *Teeth* to the *Strings*,
and the *Nostrils* to those *Cavities* that, in
Tunes, resound to the Strings.

Thus too, how apt, and ministerial to
how many Arts, are the Hands that Nature
has given to Man! For the Fingers are
easily bent, and with as little trouble
stretch'd, by reason of the Supple Commis-
sures; nor is there any pain at all in either
Motion. Therefore is the Hand, by Ap-
plication of the Fingers, fit for Painting,
Turning, Carving, and Playing upon Pipes,
and Strung Instruments. *These*, now, are
Works of *Delight*; the *Next*, of *Necessity*;
as Tilling the Ground, Building of Houses,
Coverings for our Bodies both Woven, and
Knit; And the whole Workmanship of
Brass and Iron: Which may give us to
understand, that it is by the Activity
and Invention of the *Mind*, the Perception
of the *Senses*, together with the address of
Artificer's hands, that we come to have
whatever may be needfull either to our
Cloathing, Ornament, or Security; to have
Cities, Walls, Houses, Temples. By the
Industry, (likewise) that is to say, by the
Hands of Men, has great, both variety and
plenty of Meats been prepar'd; the Fields,
with their help, producing many things as
well of present use, as that are ripen'd by
time:

time: And we also feed upon Flesh, Fish, and Fowl; *Catching* some, and bring up others. Moreover, we *Back* Four-footed Beasts, and make them fit for Carriage; by their strength and speed augmenting our Own: On some of them we lay burthens, and impose Yokes; and we turn the * Quick * *Understand-* Senses of Elephants, and the † Sagacity of *i. p.* Dogs, to our proper advantage. We dig † *Quickness of* Iron, (a Mettal necessary for Tilling the *scent.* Ground) out of the Caverns of the Earth: And find out the most secret Veins of Brass, Silver, Gold; as being both Convenient for Use, and gracefull for Ornament. As for Trees, and all Timber, *Planted* and *Forrest*, with some thereof we make Fires to warm us, and dress meat; and some, again, we Build with, that, by Houses over our Heads, we may be protected against Heats and Colds. The same (also) is highly Usefull for Making Ships; By whose Voyages we are, from every Part, plentifully supplid with all Conveniencies for Life: Furthermore, it is *We* only that Command the most Violent things that Nature has ordein'd; the Sea, and Winds, by means of the Art of Navigation: And we hold the possession and benefit of a great deal of what the Ocean produces. In Man (too) is the Dominion of all the Goods of the Earth: We enjoy the Fields and the Mountains, the Rivers and the Lakes are Ours; We sow Corn, and plant Trees; render the Ground Fruitful by Inductions of Water; bound, direct, or divert Rivers; as we think good; In a word, we endeavour, in the || *Nature of Things,* with our *i. e. The Parts of* Hands *of the World*

The Excellencies and Perfections of Human Reason.

Hands to effect (as it were) Another Nature.

What, either, shall we say to Human Reason? has it not penetrated even into Heaven it self? For it is We Alone, of all Earthly Creatures, that have understood the Risings, Settings, and Courses of the *Stars*: By Man are the Days, Months, Years determin'd; and the Eclipses of the *Sun* and *Moon*, (*What, How great, and When* they will be,) Noted and Foretold for all time to come. Now, the Mind, contemplating these things, receives Thence a Knowledge of the Deity: from *That* springs Piety, to which is annext Justice, and the rest of the *Vertues*: And from These, results a *Happy Life*, Like and Equal to that of the *Gods*; falling short of the *Celestial Beings* in no other Particular, save only (what is not necessary to *Happy Living*,) Immortality.

The Conclusion of this Branch of the Argument.

Now, in setting forth these things, I take it I have fully made appear how far *Human Nature* exceeds *That* of all other *Animals*. From whence should be collected, that neither such a Figure and Location of Members, nor This strength of Wit and Understanding, could ever have been effected by *Chance*.

The 2d Branch of the Subdivision; proving, that All things in the World, that are of Human use, were, created for the good of Man.

The whole World in Ge-

I T remains, for me to make out, by way of *Peroration*, that whatever in this World is, of Human use, was made and provided for the sake of Man.

In the *First* place, then, the whole *Universe* it self was created for the sake of the *Gods* and of *Men*; and, whatever is therein prepar'd and invented for the Behoof of man.

Man. For, the *World* may be said to be the *Common House* of the *Gods* and *Men*, or the *City* of them both: It being They alone, that, acting by Reason, do live by *Rule* and *Civil Institutions*. Wherefore, as it is to be presum'd, that *Athens* and *Lacedemon*, were built upon the score of the *Athenians*, and *Lacedemonians*; and, as all things in those *Cities* are rightly affirm'd to belong to the said People: So, is All that the *Universe* contains, to be held to appertain to the *Gods*, and to *Men*. Thus, the *Circuits* of the *Sun*, *Moon*, and the rest of the *Stars*, tho' they be undoubtedly necessary to the *Cohesion* of the *World*, yet are they (also) expos'd as a *Sight*, to *Men*: For there is no Representation more Beautifull, more Congruous to Skill and Reason, or that is less apt to Sate us; In as much as their Courses being Definite, we, so, come to know the Maturities, Variations, and Vicissitudes of Times and Seasons: And, if These are only understood by *Men* alone, for *Their* sake must they be supposed to have been Order'd and Appointed.

neral made for the Benefit of Men: And, particularly, first, the *Sun*, *Moon*, and things above.

And then, for the *Earth*, which is so fertil in *Fruits*, and various sorts of *Grain*, sending them forth in great abundance, can It be thought to produce these things for the sake of *Brutes*, or of *Men*? What need I mention the *Vine*, or the *Olive-Tree*, whose most plentiful and exhilarating productions are of no use at all to *Beasts*; neither do These know how either to plant, or dress them, or gather in due season and store up their *Fruits*: The Benefit and the Care

Then, that the *Earth*, and the *Productions* thereof, were made for the lawfull use of *Men* only, and not of *Beasts* also.

of

of all That, belonging to Man alone. As *Pipes*, (therefore) and *Strung Instruments*, are presum'd to have been invented upon the account of such as can make use of them; so, must what we speak of be acknowledg'd to have been provided for the only behoof of those that know what to doe with them. Nor yet will it hold, that because other *Animals* pilfer or snatch away some of These, therefore were they produc'd for *Their* sakes also: for Men store not up Corn for the benefit of Mice or Pismires, but of their Wives, Children, and Dependents. *Beasts* then, (as I said before,) take these things by *stealth*; but the *Owners* of them, *openly*, and *freely*. So that, it is not to be deni'd but that these great stores of things were provided upon the score of *Men*. * Unless, perchance, such a plenty, and variety of Apples, and their pleasantness both of *Taste*, *Smell*, and *Sight*, should raise Doubt, whether or no *Nature* caus'd them for the good of *Man alone*.

* An Irony.

Next, that the *Beasts themselves were made for the sake and service of Men*.

Nay, in truth, so far were any of These from being made for the behoof of *Beasts* also; that, we see even *Beasts* themselves to have been generated for the service of *Men*. For, what are *Sheep*, (which could neither get food, subsist, nor bring forth their Young, without the Human care and assistance) good for; but only to furnish us with Cloaths, by their *Fleeces* shorn, and woven? And then, for the fidelity and watchfulness of *Dogs*, their affectionate Fawnings upon those they know, and so great hatred against Strangers; their Incredible Sagacity and won-

wonderfull Chearfulness at the *Sport*, what does all this speak, but that they were bred for the Convenience of Men? What need I mention the *Oxe*; whose very Back plainly shews, he was never fram'd for Carriage; but his Neck made for the Yoke, and his strong, broad Shoulders for drawing the Plow? [To which Creature, in the *Golden Age*, that Poets tell of, when the Ground was to be *Till'd* by a cleaving of the *Glebe*, no sort of Violence was ever offer'd :

*But then, at length, came on that Iron * Age, * i. e. Race, or
That, First, dar'd Hammer out the Fatal Sword, Generation.
And kill and eat the Tam'd and Broken Oxe :*

So Usefull and Beneficial were Oxen Then held to be, that it was deem'd an Impiety to eat any of their Entrails.] It would be Long to recount the Advantages we receive from *Mules* and *Asses*; which (questionless) were Created for the use of Men. But, as to the *Swine*, what else serves it for, but to be Eaten? And *Chrysippus* says, that its Soul is instead of Salt, to keep it from Putrefaction. And, in regard the Flesh of it was very good *Man's-meat*, therefore did Nature make it one of the most Fruitfull of Creatures. What shall I say to the Multitudes and Deliciousness of *Fishes*, or of *Birds*; which are in so many respects grateful and delightful to us, that, sometimes, one would almost think † Our *Περίοια* had † i. e. The Sto-
been *Epicurean*. Neither yet are these to be ique's Provi-
Caught, but by Human Art and Cunning: dence bad, with
Thô Epicurus, held

Pleasure to be
the Supreme
Good, in that
she made such
plentifull provi-
sions for the
Gratification of
the Senses; es-
pecially of the
Touch, and
Taste.

* Et Aliter, &
Oscines.

All things as
well within, as
upon the Earth
belong to Man.

The Art and
Benefits of fore-
telling things to
come, urg'd in
proof of the
Gods taking
care of Man-
kind in Gene-
ral. * Of whom
Cotta was a
Follower.

Tho' it is not to be forgot, neither, that
some Fowl, both * *Wild* and *Tame*, (as our
Augurs speak) are to be presum'd to have
been Created for matters of *Divination*.
Moreover, we give Chace to Wild and Sa-
vage Beasts, as well to the end of feeding
upon them when Run down, as of exercising
our selves in *Hunting*, as in a kind of *Military*
Discipline; and also, of making use of them,
(*Elephants*, &c.) when Tam'd and Instruc-
ted: And we (likewise) extract out of
Their Bodies, (and not only from certain
Plants and *Herbs*,) sundry *Medicines* for
Wounds, and Diseases; The benefits where-
of we have perceiv'd, by long, and frequent
Experience.

With our *Minds*, as with *Eyes*, may we
survey the Earth, and the whole Sea; observe
the *Seasons*, occasioning the perfection of
all things, the spaciousness of the Fields, the
thick Woods that grow upon Mountains,
the Grazings of Cattle, as also the Fluxure
of the Waters with incredible Swiftness and
Rapidity. Neither is it only upon the Ground,
but even within the most Inward Caverns of
it, that an Infinite number of profitable
things are to be found; which, in that
they were only made for the good of Man,
therefore can they by *Him* alone be disco-
ver'd.

But, as to what you will both of you
(possibly) take occasion to find fault with,
Cotta, because * *Carneades* was very free of
his *Invectives* against the *Stoicks*, and *Velleius*,
for that *Epicurus* had not so low an
Opinion of any thing as of the *Prediction*
of

of future Events, to me it appears to be one even of the greatest Confirmations, that Human Affairs are consulted by the Providence of the Gods. For, doubtless, a Divination there is, that discovers its self in sundry places, things, and seasons, in matters of Private, but more eminently of Publique moment : The * *Priests* foresee many things ; so do the *Augurs* too ; much is declar'd by *Oracles*, by † *Vaticination*, by *Dreams*, and by *Portents*, and *Prodigies* ; the knowledge whereof, is (oftentimes) a means of our acquiring things highly to our Advantage and Satisfaction, and (not seldom) of escaping Dangers. So that, be *This* what it will, (whether *Power*, *Art*, or *Nature*,) it is questionless bestow'd only upon Man, and to none else, by no Other, than the Immortal Gods, to the end of discerning things to come.

* *Aruspices.*

† i. e. Their Spirit of Prophecy.

Now, tho' you may chance to withstand any of these *Arguments*, single ; yet, take them laid and bound up all together, and they must needs (surely) have effect upon you.

How these Arguments are to be us'd.

Nor, again, is it only of Mankind in General that the Gods are wont to take care ; but they provide (likewise) for each Individual thereof. So that, we may Contract the Race of Man in the Universality, and (gradually) reduce it to Fewer, till (at last) we bring it to Particulars : For if, for the Reasons already given, we presume that the Divine Powers consult the Weal of all Men, wherever they be, in whatsoever part or quarter of the Earth, at the greatest distances

And not in General only, but of Particular Men too ; as prov'd in sundry Instances of famous Men, that could not have come to be so Great, (be they say,) had they not been specially assisted from above.

* There were only these three known Quarters of the World in the Author's days; the discovery of America, bearing no higher a date, than the Reigns of Henry the VII. of England, and Ferdinand and Isabella of Spain.

The Presence and Appearance of the Gods (again) inculcated, in proof of their having a Concern for what passes here below.

stances from this Portion of it which we Inhabit; they must needs take care of those People that dwell upon the same parcel of Land, in common with Us, from *East* to *West*: And, if they Interest themselves in the Affairs of *all* that live in the *great Island*, (as I may call it) which is usually term'd the *Circle* of the *Earth*; they must necessarily have a concern for *those*, that abide in the several Quarters of this same *Island*, as * *Europe*, *Asia*, *Africa*; and Consequently, they shew kindness to all the Branches of these Quarters too, as *Rome*, *Athens*, *Sparta*, *Rhodes*: and Then, they respect the particular Men of these same *Cities*, separate from the *Universality*, as, *Curius*, *Fabricius*, *Coruncanius*, in the War with *Pyrrhus*; in the *First Carthaginian*, *Calatinus*, *Duilius*, *Metellus*, *Lutatius*; in the *Second*, *Maximus*, *Maxcellus*, *Africanus*; and, next after These, *Paulus*, *Gracchus*, *Cato*; or, in our Father's Memory, *Scipio*, *Laelius*: Nay and many Eminent men beside, has, not our City only, but even *Greece* too, produc'd; none of which ('tis to be presum'd) could ever have come to be such, had they not been specially assisted from above. Upon which consideration it was, that the *Poets*, and particularly *Homer*, became mov'd to joyn to those *Chiefs* among the *Heroes*, *Ulysses*, *Diomede*, *Agamemnon*, *Achilles*, some certain Deities, as *Companions*, in all their Perils and Dangers.

Furthermore, the Presence and often Appearance of the Gods themselves, (as I have noted above) speaks out, that, by Them are

are both *Cities*, and *Particular men*, regarded: So (likewise,) may as much be gather'd, from the significations of things to come, portended to divers, as well *sleeping* as *waking*. We are (moreover,) forewarn'd of many things, by *strange sights*, by the *Entrails*, and sundry other ways; which daily Custom has taken such notice of, that *Thence* has been made up an Art of *Divination*. Never, therefore, came any man yet to be *Mighty*, without some *Divine Impulse*.

Neither is it sufficient to overthrow This; that, if Storms doe Hurt to the Corn or the Vineyard of any man, or Fortune deprive him of some Conveniencies of Life, we should then presume one that suffers under any such accidents, to be either out of the *Favour*, or the *Care* of the *Deity*. For, the *Gods* are taken up about *Great* matters, and let pass *Smaller*: Beside that, to men of approved Worth, * all things (still) fall out prosperously; as has been sufficiently prov'd, by *Our Party*; as also by the very *Prince of Philosophers*, (*Socrates*) in his Discourses upon the *Fullness* and *Perfections* of *Vertue*.

The Objection of Particular Casualties, in derogation of a Divine Providence, Resolv'd.

* i. e. Nothing comes amiss.

This is what I could think of, on the sudden, as proper to be said touching the *Nature* of the *Gods*: But, if I may advise you, (*Cotta!*) do *You* undertake the same *Argument*; and Reflect, that you are a *Principal Citizen*, that you are *Pontifex*. Since *Your Party* may take which *side* they please, rather let *This* be your *Choice*; upon *This* bestow

The Conclusion, by way of Exhortation to, and Preingagement of Cotta.

bestow all that Power of *Disputing*, which you acquir'd by *Rhetorical Exercitations*, and the *Academy* has improv'd : For , it is a *Lewd*, an *Impious Custom*, to *Argue* against the *Gods*, be it either in *Jest* or *Earnest*.

The End of the Second Book.

M. T. CICERO
Touching the
NATURE
OF THE
GODS, &c.

The Third Book.

LUCILIUS having in This manner *Cotta's Reply*
Concluded; *Cotta*, Smiling, it is with *to Balbus's Exhortation.*
the Latest, *Balbus*, (*said he*,) that you
* *bespeak* me what to *Defend*: For, thorough- * *Præcipis.*
out the Course of your *Argument*, I still
bethought me how to object against it; not
so much in *Contradiction* to *You* neither, as
of *Informing my self* in those things that I did
not so perfectly *Comprehend*. Thô, to deal
plainly, since every man may use his own
Judgment, it were hard to make *Me* Think
just as *You* would have me.

Here *Velleius* Interposing,
you cannot *Imagine*, *Cotta*,
(*said he*,) with how great
Expectancy I shall attend
you; for, our Friend *Bal-*
bus was very well pleas'd

As also, to *Velleius*, in preference
of the Reasonableness of the Sto-
iques Doctrine, upon this To-
pique of the Nature (or Essence) of
the Gods, to That of *Epicurus*:
so, to insinuate the greater difficul-
ty to confute it.

with

with your *Disputation* against *Epicurus*; and therefore, now, in *My Turn*, I will as diligently listen to what you say against the *Stoiques*: And, I hope you come well provided, as usually. I had need be so truly, *Velleius*, (*Reply'd Corra*;) for, I cannot deal with *Lucilius* as I did with *You*. Pray'e, why? (said *Velleius* again.) Because, in *My Opinion*, (*Return'd the Other*) your *Epicurus* does not over earnestly contend in behalf of the *Divine Beings*: Only, he durst not flatly deny their *Existence*, for fear of incurring *Censure*: For, while he delivers that the *Gods* neither *Act*, nor so much as *Intend* any thing at all, and that they are indu'd with *Human Members*, but yet incapable of *employing* them, he seems to *Rally* with us; and thinks it enough, if he write, that *there is a certain Blessed and Eternal Nature*. Whereas, I presume, you observ'd how many things were spoken by *Balbus*; and such, as that, tho' they should not be absolutely *True*, they agree, yet, and are *Consistent* one with another. And therefore, I am thinking, (as I told you) not to proceed by way of direct *Answer* to his *Oration*, but of *Enquiry*, rather, touching such Particulars as I did not so well understand.

* His Proposal to *Balbus*, (by way of Deliberation) as to the Method of his proceeding in Dispute against him: With the *Other's Reply*, thereupon.

* Now, *Balbus*, I leave it to you, whether you will Resolve me severally to what of scruple I shall propose, or stay till I have gone thorough *All*. Why truly, (*Reply'd Balbus*,) if you want to have ought *Explain'd*, I am for answering out of hand: But, if you Interrogate, to the end rather of *Pozing*, than of *Understanding* me, e'en which

which you please ; I will either Reply immediately to each Demand, or , when you have done, Rejoyn to all in Gross. Very well, (said Cotta ;) Then, let's proceed as the Method of the Oration directs. * But, before I speak to the Matter, a word concerning Myself : For, I bear great regard to your Authority, Balbus ; and particularly, to that passage, in the Close of your Discourse, which exhorts me to Remember, I am both Cotta , and Pontifex : Whereby (I judge) you would Intimate, how much I stand oblig'd to uphold the Opinions handed down to us from our Ancestours concerning the Immortal Gods, and the establish'd Rites and Ceremonies of Religion. Now, in very deed, These I both Will, and ever Did, Defend : Nor shall what can be alledg'd by any , (Learned or Unlearned,) Remove me from that Perswasion touching the Worship of the Immortal Powers which I have entertain'd upon the Credit of our Forefathers. For , when Religion is the Question, I follow the High Priests T. Coruncanus, P. Scipio, P. Scævola ; and not Zeno, Cleanthes, or Chrysippus : And, I give more heed to my Friend C. Lælius, (the Augur, and a Wise man,) Treating of Religion in that famous Speech of his ; than to any Hee whatever amongst the Stoiques. And, as the whole Body of the Roman Worship is divided into the Mysteries of the Altar, and of the Observation of Birds ; whereunto may be subjoyn'd a Third Branch , in the Case of any thing signify'd by the † Sibyl † i. e. The Interpreters, or by the Southsayers, in way

* Cotta's previous Rejoyn-der to Balbus's admonishing him, in the Close of his Argument, to reflect that he is a Chief Citizen, and the High Priest : He Thence taking occasion to deliver his thoughts concerning the Opinions of their Ancestours as to matters of Religion, and the Establish'd Rites and Ceremonies of their Religious Worship.

of Quindecimviri, amongst

the Romans ;
part of whose
office it was, as
well to expound
as to keep the O-
racles of the Pro-
phetesses, &c.
Ten, of which
(Perlica, Liby-
ca, Delphica,
Cumæa, Ery-
thræa, Samia,
Cumana, Helle-
sponta, Phrygia,
and Tiburtina,) were so famous of Old throughout
the World.

of Prediction upon Portents or Monsters ; I never held, any of These were to be slighted : But still concluded with my self, that Romulus, by Instituting the Art of Divination by Birds, and Numa, the Religion of the Altar, laid the Foundations of our City ; which, had not the Gods been render'd in an especial manner propitious, could never (certainly) have arriv'd at such a degree of Extent.

The Division of
Balbus's Argu-
ment stated.

Thus, have you (Sir,) the Thoughts of Cotta, and of Pontifex : And therefore, please, now, to let me understand what Your Opinions are ; For, from You, a Philosopher, I am to hear the Reason of Religion ; but, to believe our Ancestours, even tho they give no Reason at all. What Reason (Pray'e Sir, Reply'd Balbus,) do you require of me ? Your Division (said Cotta) consisted of Four Parts : First, you undertook to shew that Gods there are ; Secondly, What they are ; Thirdly, that by Them is the World Govern'd ; and Lastly, that they Consult Human Affairs. Very Right ! (Return'd Balbus.) But I expect your Demands.

His First De-
mand of Balbus,
why so Large
upon a point
that he said was
evident of it
self.

Let us, then, Examine them, (cry'd he) one after another. Now, tho, in the first place, you tell us it passes for Current with all that are not highly Impious indeed, nay, and tho it is never to be beaten out of my Mind but that Gods there are ; yet, this very point of the Existence of a Deity, which I am perswaded of, upon the Authority of our Ancestours,

flours, do not you shew me in the least *Why* it should be. If you be satisfy'd of it, (Repl'y'd *Balbus*,) why would you learn it of *Me*? Because, (said *Cotta*,) I come to This *Disputation*, as if I had never heard, never thought any thing at all, of the *Immortal Gods*: Take me as a rude and perfect *Novice*, and Resolve me in what I ask. Say but what you require then, (cry'd the *Other*.) Under Favour, (answered *Cotta*,) First, I would know why, upon a *Point* that you told us was, in it self, *Clear* to a degree of not needing much to be said upon't; so *Evident*, as that all men were convinc'd of it; why, upon this very *Point* (I say,) you were so *Large*. * Because, (Repl'y'd *Balbus*,) I have observ'd even your self, many a time, (*Sir*,) when Pleading in the *Forum*, to charge the *Judge* with all the *Arguments* you could think of, if so be the *Cause* would allow the *Liberty*: Now, the same Thing do *Philosophers*; and, This (also) did I attempt, so as I might. Wherefore, you had e'en as well have askt, why I look upon you with *Both Eyes*, rather than with *One*, when I may attain the same end with either of them. † You shall see, now, (Repl'y'd *Cotta*,) what proportion there is in all This. For, neither is it my Custom in Pleading, to dilate upon what is in it self *Evident*, and all are agreed upon; for so, the *Perspicuity* would be disadvantage'd by the *Argumentation*: Nor yet, tho' I did thus at the *Bar*, would it follow, that I were to use it (likewise) in This *Accuracy* of Speech. As for your seeing only with

* *Balbus's Solution of the Quære,*

† *and, Cotta's Demonstration of the Impropriety, and Insufficiency of it.*

One

* i. e. The Power that Operates in the Universality.

† i. e. The Two Optick Nerves, (possibly;) that have their Original from the inferiour and posteriour part of the Brain; and, in a long

Trait or Proauktion, travel to the Fore-part of the Head, and are There inserted into the Eyes.

|| i. e. The Brain, which Plato held to be the seat of the Mind.

A Preparatory to an orderly Examination of Balbus's Arguments in proof of a God.

Balbus's first Argument, in proof of the Existence of a Deity, repeated;

* i. e. All things.

One Eye; there could be no reason for't, since it is as easie to look with Both; and that, the * Nature of things (which you will have to be indu'd with Wisdom,) has pleas'd, that we should have Two † Lights perforated from the || Mind to the Eyes. So that, because you mistrusted the Existence of a Deity's being a matter so Perspicuous as you talkt of; therefore thought you fit to lay your self out in Argument, to prove it: For, to Me This One was sufficient, that our Ancestours have so deliver'd to us.

§. I. WHEREFORE, since you wave Authorities, and Contest by Reason; give me leave to set my Reason against yours. You heap a great deal together, to make us think that Gods there are; and, by Argumentation render Questionable a thing, in My Opinion, not any way Dubious.

Your First Argument, (for I have kept in Memory as well the Order, as the Number of them,) was This; That, if we lookt but up to the Skie, we should presently conceive that some or other Divinity there is, whereby * These are Govern'd. And so came on

See ye not yon Bright Substance spred on high?
What is't but That, which All name Jupiter?

As

As if, now, that any of *Us* are for calling him *Celestial*, rather than *Capitolin Jupiter*? Or, that it could be *Manifest*, and pass for *Current* with every one, that * *Those* are *Gods*, which neither *You*, (*Velleius*,) nor a great many more, will allow to be so much as *Animated*.

And confuted, by the Different *Epithetes* affixt to *Jupiter*, and the Disagreement of *Philosophers*, as to what are

Gods, and what not.

* i. e. The Sky, Sun, Moon, Planets, &c. The second enervated.

You, (likewise) held it a weighty Argument, that the *Belief* of the *Immortal Gods* was both *Universal*, and daily got more *Credit*. And will you (then) have so Important a Matter determin'd by the Opinion of † *Fools*? You especially, that call those *Fools* *Unsound* too.

† i. e. Of the Multitude, whom *Cotta* (untruly) makes the *Stoiques* still to Appeal from, as *Incompetent Judges*, in most Cases.

But we see the *Gods* Appear to us. As did *Posthumius* at *Regillus*, and *Vatienus* in the || *Salarian* way: and then your *Story* about the *Battle* of the *Locrians* at *Sagra*. Think you, now, that *Those*, whom you Nam'd * *Tyndarida*, (that is, *Men* come of a *Woman*;) and, whom *Homer* (that liv'd in the *Next* age after them) says were buried at *Lacedæmon*;) that *Those* (I say) on white *Geldings*, and not so much as a *Snap-sack-boy* along with them, should have met *Vatienus*; and rather acquainted Him (a plain, *Country Man*) with the *Victory* of the *Romans*; than *M. Cato*, who, at that time, was † *Chief* of the *City*? Do you give heed to That *Impression* upon the *Stone*, at this day to be seen at *Regillus*, as the *Print* of *Castor's* *Horse-hoof*? And, had you not better entertain *This*, (which is almost *Demonstrable* too) that, the *Souls*

The Pretences of the *Gods* Appearing, that *Calpurnius* set up as his *Third Argument*, deny'd place in the field of Reasoning. || i. e. The *Rode* of *Sal*; the *Sabines* bring *Salt* from the *Sea*, to *Rome*, along it. * i. e. *Castor* and *Pollux*.

† Both in that he was so Eminent for the Gravity of his Manners; and, that he had the Privilege of

Delivering his
Opinion the
First of any in
the Senate.

* They are Im-
mortal; but,
properly spea-
king, can never
be prov'd to be
either Divine,
or Eternal.

† i. e. Dead;
because, after
Death, they
us'd to burn
their Bodies
upon Funeral
Piles.

|| Ἀλλ' οἷός ἐστι
τὸ ἐν Στρατῇ.

* i. e. Ought
you not, by
These Testi-
monies, to stand
oblig'd to allow,

of Famous Men (as were these Sons of *Tyndaris*) are * Divine, and Eternal; then, that such as had been once † burnt to ashes should be able to ride on Horse-back, and fight in an Army? Or, if you say This was Possible; it will rest upon you to shew which way; not to bear us in hand with old Wives Fables. Said *Lucilius* to This; Count you These Fables then? Was not a Temple Dedicated, in the Forum, by *A. Posthumius*, to *Castor* and *Pollux*? Is there not a Decree of Senate, concerning *Vatienus*? For as to the business of *Sagra*; it is become even a By-word amongst the Greeks; who, in Affirming any thing, || 'tis as Certain, (they cry) as what happen'd at *Sagra*. Ought not * such Authorities, now, to work upon you? You bring Rumours, (*Balbus*!) Reply'd *Cotta*, but I would have Reasons.

that the Twins really appear'd?

[Here the Original is somewhat Imperfect.]

Prefension

made out to be
Insignificant as
to This purpose.

* As the Stoicks
held: For, they
usually joyn'd
Fate and Ne-
cessity together.

† an Aitiology.

|| A Stoical De-
termination of Fate.

Upon This To-
pique, more
may be seen, in
his Fragment

Then, for things Future: None can avoid what is to * come. And, often, it does us no good at all, to know what shall be: † For, it is unhappy, to be afflicted to no purpose; and not have left so much as the least, tho' Common Comfort of Hope. Since you say, by the same Fate All comes to pass; and that, || what has ever, through all Eternity, been True, Fate is That. Now, what boots it, what of Caution can it be, to understand any thing Future; when its falling out is Inevitable. Moreover, whence came

came your *Divination*? Who was the *Au-*
thour of *Dividing* the * *Liver*? Who first
 observ'd the Note of the † *Crow*? Who
 Invented the || *Lotts*? And yet *These*
 have their weight with me; neither de-
 spise I that Staff of *Actius Navius's* you
 mention'd: But a *Philosopher* is to shew
 how *These* came to be understood: Especi-
 ally, since * the men themselves are often
 out in their Conjectures upon Sundry Ma-
 ters. So are *Physicians* mistaken too, you
 told us. But what Resemblance is there,
 betwixt *Physique*, the Ground whereof I ap-
 prehend; and *Divination*, which whence it
 proceeded, I am wholly Ignorant. † You like-
 wise thought, that the Gods were appeas'd
 by the || *Decii's* Devoting themselves. How
 highly Unjust were They, if nothing could
 expiate for the People of Rome, but the
 Fall of those Brave men? But This
 was a Device (a *Stratagem*, (*σπῆρμα*)
 the *Greeks* term it) of *Countil*; (of such,
 tho', as, for the Good of their Country,
 made nothing of throwing away a Life,)
 who computed, that, the Commander of
 the Army, Riding full Speed, and throw-
 ing himself amongst the Enemy, would be
 follow'd: And it fell out accordingly. Now,
 for the * Voice of *Faunus*; truly, I never
 heard it: If you say you have, I'll believe
 you; tho', I conceive not what *Faunus* should
 be. † So that, by all you have said hitherto,

the Grandfather in *That* against *Pyrrhus*.

* The Pretence of the Voice of the Fauns made Merry with.

† These Arguments of the Stoiques deny'd to be sufficient to prove
 the Matter they were produc'd for.

upon the Sub-
 ject of Fate.
 And all kinds
 of Divination
 objected against.
 * That, from
 the Condition
 of it Conjec-
 tures might be
 made of things
 to come.

† i. e. Who was
 the first Au-
 thour of taking
 the Augury.

|| *Minerva*, as
Didymus says;
 ana, that *Jupi-*
ter, out of a
 Complement to
Apollo, took
 away their Ver-
 tue ana Effect.

* i. e. The Au-
 gurs, and
 Southsayers.

† The Roman
 way of Devo-
 ting justly re-
 pretended.

|| These were 3
 Valiant Ro-
 mans, who of-
 fer'd up their
 Blood for the
 sake of their
 Country; the
 Father in the
 Latin War,
 the Son in the
 Tuscan, and

(Balbus,) I cannot see that *Gods there are*: Whose *Existence*, yet, I am fully perswaded of; tho' the *Stoiques* are not able to prove it.

Two of Cleanthes's four Causes whereby we are led to a knowledge of the Deity shown to be of no force.
† i. e. Of the Earth and Sea.

|| i. e. Tempests.

The Other Two referr'd, to be examin'd in another place.

So, are Chrysippus's Arguments too.

Cleanthes (you told us) gave *Four Causes* of Forming the *Notion* of a *Deity* in our *Minds*. One was deriv'd from (what I spoke to a little before) the *Fore-knowledge* of things to come: Another, from the *Perturbations* of *Tempests*, and the rest of the † *Motions*: Another from the *Plenty*, and *Usefulness* of the *Benefits* we receive: And the *Fourth*, from the *Order* of the *Stars*, and the *Constancy* of the *Heavens*. The *Topique* of *Presension* has been handled already. As to the || *Perturbations* of the *Skie*, *Sea*, *Earth*, I deny not but, when they happen, many are affrighted at them, and phansie they were occasion'd by the *Immortal Powers*. But, here the *Question* is not, whether any Think there are *Gods*; but whether really there be *Gods*, yea or no. As for the *Other Causes* assign'd by *Cleanthes*, (That drawn from the *Plenty* of *Blessings* conferr'd upon us, and That also from the *Order* of the *Seasons*, and the *stability* of *Heaven*;) they shall be taken notice of, when I discourse touching the *Providence* of the *Gods*; a *Point* that you (*Balbus*) have been very *Large* upon.

Thither will I (likewise) remit what you nam'd *Chrysippus* as Author of; That, in regard many things were not to be effected by *Man*, there could not but be somewhat or other *Better* than he: And the *Simile* (too) of a *Fair Edifice*, and the *Pulchritude* of the *World*;

World ; as also, the *Harmony* and *Agreeableness* of the *Whole Universe*.

And to the same place, I refer Zeno's *And Zeno's*
Brief, and Queint *Conclusions*. (100.)

THUS (too) shall what you have delivered *Physically*, concerning the Power of *Fire*, and touching that *Heat* whereby all things (you said) were Generated, be examin'd in its due Place.

As also, that which, in Proving the *Existence* of a *Deity*, you alledg'd to make out the *Universal World*, the *Sun*, *Moon*, and *Stars*, to be indu'd with *Sense* and *Understanding*. But I will again and again ask it of you, *How* you satisfy your self that there are *Gods*. Methinks (Return'd Balbus) I have given **Reasons* for it : Only, such is your way of opposing them, that, when I believe you are *Interrogating* me, and am preparing to *Resolve* you, presently you divert the *Discourse*, and allow no time for an *Answer*. Thus, come weighty Matters touching *Divination*, and *Fate*, to be silently pass'd over : Upon which *Topiques* You (indeed) have been Brief ; tho' our *Party* use to say a great Deal : (But, (I must confess,) they are * *Separate* from the *Question* in hand.) Wherefore, pray'e don't proceed Confusedly ; that so, the *Point* in *Debate* may be *Clear'd*.

Existence of a Deity ; And Tully has handled them apart indeed.

§. 2. WELL ! (said Cotta) Then, since you divided the *Whole Question* into *Four*
K 3 Parts,

As also, Balbus's Physical Arguments.

And, his pretending the World, &c. to be indu'd with Reason.

Cotta's Demands of Balbus ; as if he had brought no Arguments at all, to assert a Deity.

And Balbus's Exception to the Conduct of his Argument ; and Averment, that he has given the Reasons Cotta required.

** i. e. To Prove a Deity.*

** The Questions of Divination, and Fate, Different from this in hand, of the*

A Transition to the second

Branch of the
Dispute, the
Quality of the
Gods. Where
the Stoiques
are charg'd
with shewing,
that there are
no Gods at all,
while they en-
deavour to
prove What
they are.

* i. e. Keep it
from judging
along with the
Eye.

Cotta's Excep-
tion to the Sto-
iques way of u-
sing the word
(Melius, Bet-
ter) in their
Syllophistical
Sophistries
touching the
Divinity of the
World, &c.

Parts, and that I have spoken to the *First* of them ; I will, e'en to the *Second* : Which (methought) was such, that in endeavouring to shew, *What* the Gods were, you effectually concluded there are none at all. For tho' it was hard (you said) to carry the * *Mind* beyond what we are us'd to see ; yet nothing being more *Excellent* than the *Deity*, you thought there could little question be made but that the *World* was a *God* ; in as much as we know not ought in Nature to be *Better* than It : So that we might *Imagine* it to be *Animated* ; or rather, take such a *knowledge* of *This* with our *Minds* as we do of things with our *Eyes*. But, when you deny any thing to be *Better* than the *World* ; pray'e, what mean you by *Better* ? If *Fairer* ; I Grant it : If, more *apt* for our *Convenience*, I allow *That* too : But, if you understand by it, that nought is more *Wise*, I do by no means agree to *This* : Not, because it is so hard to take off the *Mind* from the *Appearances* of things to the *Eye* ; but, the further I withdraw it, the less able am I to comprehend what you conclude upon. *Nothing* in Nature is *Better* than the *World*. No, nor in the *Earth*, truly, than *Our City*. But, is this *City* therefore, indu'd with *Reason*, *Cogitation*, *Prudence* ? Or, in that it is not ; is a *Pismire* (think ye) to be preferr'd to it ; since in *It* there is no *Sense* at all ; in *This* not only *Sense*, but *Foresight* (too) *Reason*, *Memory* ? You must see, (*Balbus*) what may be allow'd you ; and not take † matters, as you please your self.

† As for Un-
doubted and
Certain.

But

But 'tis the so well known *brief* and (as you thought) *subtle* * *Conclusion* of Zeno's, that gave you occasion to amplify This *Topique* : For, Thus argu'd he; *That which has the Use of Reason, is more Valuable than what has not* : But nothing is Better than the World ; Consequently, it is indu'd with Reason. Now, if This pass, you may e'en prove the World to Reade a Book (too) the best of any : For, in Zeno's Method you may Frame your Argument Thus. *That which understands Letters, is to be preferr'd to what does not* : But nothing is Better than the World ; Therefore does it understand Letters. At the same Rate (also) shall it be *Eloquent* ; nay a Mathematician, a Musician, vers'd in all kinds of Learning ; and lastly, a Philosopher. You have often said, that † *Nothing comes to pass, but by God* ; and, that there is no such power in any || Nature, as to be able to form a thing unlike it self : * Wherefore, I'll e'en Grant the Universe not only to be *Animated*, and indu'd with *Wisedom* ; but to be a *Fidler* and a *Piper* too ; since, out of it are procreated men skill'd in those Arts. Thus, does not this same † *Founder* of the Stoical Sect produce ought to perswade us, that the World makes use of Reason ; no, nor that it has any *Life* neither. So that, the Universe is no *Deity* : and yet, then It is nothing Better ; For, nought is *Fairer*, more *Salutary*, *Glorious* to behold, or *Constant* in Motion.

And then, if the *Universal World* be no God ; nor are the *Stars* neither ; which, (*Innumerable*,) you plac'd amongst the *Deities* : You were much delighted (too) with their Cer-

Zeno's Sophistries to prove the Universe to be a God, made merry with, and Repell'd.

* i. e. Syllogism, Argument.

† i. e. That God is the Author of all things. But yet I do not remember where Balbus ever said so, in These Books.

|| i. e. Seed.
* An Ironical Concession.

† i. e. Zeno.

The Certain Courses of the Heavenly Bodies, no Argument of their Divinity.

*tain and Persevering Courses: And not without Reason; for (indeed) they are stedfast to Admiration, to Incredibility. But then, Balbus, all things Certain and Invariable in their Courses, are not (therefore) to be ascrib'd to God, rather than to Nature. What can be more Constant, (think you,) than the * frequent Ebbings and Flowings of † Euripus at Chalcis? What, than the || Sicilian Tydes? What, than the Fervour of the Ocean, in those parts,*

* i. e. Seven times a day.

† A Narrow Sea between Bœotia and Eubœa; where

Aristotle is said to have drown'd himself, because he could not find out the Cause of its Ebbing and Flowing; but he Dy'd a Natural Death.

|| i. e. Tydes of the Sea betwixt Sicily and Italy.

Where th' Rapid Current Europe does divide

* i. e. From A- From * Libya?

frica: That

part of the Ocean is call'd the Mediterranean Sea.

† i. e. English.

|| Some held Motion to be Eternal,

What, than the Heats of the Spanish, or of the † Brittish Seas; and their Flux and Reflex at Set Times? Could not These be, without a God? If all || Motion, and every thing that preserves its Order Certain, must be reckon'd Divine; see whether even Tertian and Quartan Agues, (than the Off's and On's of whose Fits what can be more Constant?) be not so (too) to be accounted of. Now, in that a Reason was to be given for all such things; and you were unable to doe it, you betook your selves to a

* i. e. Last Shift; Deity, as to an * Altar.

Or, for Sanctu-

ary: An Altar being the Common Refuge of all Desperate Persons.

Chrysippus,

Chrysippus, (questionless,) was a man very *Nimble*, and *Crafty*; [I term such *Nimble* as have a *Readiness* of *Wit* to turn every thing; and those *Crafty*, whose *Minds* are grown *Callous*, by *Habit* and *Use*, as mens *Hands* are by *Working*;] but you thought him highly *Subtle* indeed, in Arguing Thus. If there be any thing above Human Power to Accomplish; He that effects That, is Better than Man. But Man is not able to make such and such things in the World; Therefore, who so was, is more Excellent than He: And, who can exceed Man, but God? Consequently a God there is. Now these Arguments are rais'd upon the same *False Bottom* with *Zeno's* before: For there is no distinction betwixt Better, and more Excellent; * *Nature*, and *Reason*. The same Person suggests, that, if there be no God at all, nought in *Nature* is Better than Man: But for any body to think nothing Better than Man, is a high piece of *Arrogance*. Well! say it were *Arrogant*, for a man to conceipt himself more *Valuable* than the *Whole World*: Yet is it so far from *Vanity*, that it is rather *Prudence* in him to understand he is indu'd with *Sense*; as also both with *Reason*, and *Speech*; and that a *Whelp* can pretend to *Neither* of these. He urges further; that when we see a *Fair Building*, we conclude it to have been built for (by) the *Owners*, not for (by) *Mice*: And therefore, that we are, in like manner, to judge of the World, as the *Mansion-House* of the Gods. And so I should, (truly;) did I think it had been Built; not (as I'll make out) Form'd by † *Nature*.

Chrysippus Nimble Witted; and excellent for Distinctions and Evolutions.

But his Arguments (upon this Point) seem to be rais'd upon a False Bottom; and to be Insignificant.

* By Nature, is here meant a Virtue without Reason, stirring up Necessary Motions in all Bodies.

† i. e. Made by itself: Or, by an Inanimate.

But Nature,

Socrates's Demand touching the Soul, match'd with one of Cotta's about Speech, &c.
 * An Irony.
 Nature defin'd another way than Zeno's.

† i. e. by Sympathy.

Sympathy ascribed.

* Of its own Power, without any Aid from Without.

Carneades's Arguments against the Doctrine of the Stoicks, upon this Topique of the Divinity of the World.
 † Individual is not, Here, to be.

But Socrates (also) in Zenophon demands, if there be no Sense in the World, Where we had Ours: And I ask too, how we came by Speech, by Numbers, by Singing? * Unless (perhaps) we are to phantasie that the Sun holds Conference with the Moon when drawn nearer him; or that the World Sings in Tune; as Pythagoras thought. These (*Balbus*) are the Works of Nature; not of the Nature proceeding artificially neither, (which I'll take into Examination by and by,) that Zeno talks of; but of a Nature that stirs and agitates every thing by its † Proper Motions and Mutations. Upon This Consideration, was I well pleas'd with that part of your Discourse touching the Consonancy and Agreement of Nature; (which mov'd in Concert, (you said,) as if it were continu'd by a kind of Cognation:) Tho', (yet) I approv'd not of your asserting the Impossibility of This, were it not contain'd by One Divine, and Constant Spirit. For, in very deed, it holds together and perseveres by the Powers of Nature, not of the Gods: And there is in it that sort of Consent, that the Greeks term (*Συμπάθεια*) Sympathy: Which, how much the Greater it is of * it self, so much the Less ought it to be held to be an Effect of a Divine Reason.

But, now, how get you Clear of what Carneades urg'd against you? Viz. If no Body be Immortal; neither can any be Sempiternal: But not any one Body is Immortal; nor so much as || Individual, and that may not be broken, and beaten in Pieces. And, since every Animal has a Passive Nature; None

None can avoid the Necessity of receiving somewhat from *without* : (which is to say, in effect, of *bearing* and *suffering*.) So that, if each *Animal* be *Mortal*, there is none *Immortal* : If every *Animal* may be cut in Two, and Divided ; none can be *Individual*, none *Eternal* : But, all *Animals* are liable to *receive*, and *bear* external violence ; Necessary therefore it is, that every *Animal* be *Mortal*, *Dissoluble*, and *Dividual*. For as, if all *Wax* be *Mutable*, there can be nothing of *Wax* but may be *Chang'd* ; any more than of *Silver*, or *Brass*, if the *Nature* of *Silver* and *Brass* be *Variable* : So, in like manner, if the Substances that ^{*} are, whereof all things are compounded, be *Alterable*, no *Bodies* at all can be *Unchangeable*. But, (as you teach,) those *Elements* whereof each thing consists are *Mutable* : Therefore, is every *Bdy* so too. For, were any *Bodies* *Immortal* ; All would not be *Mutable* : So that, in *Consequence*, all *Bodies* are *Mortal*. For, all *Bodies* are either *Water*, *Air*, *Fire*, *Earth* ; or, what is constituted of These, or of some of them. But there is nothing of these, that perishes not : For, both whatsoever is *Earthy*, may be *Divided* ; And, *Water* is so *Fluid*, that it is easily press'd, and parted : As for *Fire*, and *Air*, the least *Impulse* makes way through either of them ; as being highly yielding by *Nature*, and subject to *Dissipation*. Moreover, they all not only perish, but are chang'd (too) into one anothers *Natures* : as, when *Earth* turns to *Water*, *Air*, arises out of *That* ; the *Skie*, out of *Air* ; and so, for their

understood Substantially, but Adjectively.

* i. e. The *Elements*.

* i. e. When a
Higher, and
Better Nature,
is chang'd into
a Lower, and
Worse ; as,
Fire into Air,
Air into Wa-
ter, &c.

† Having Thus
destroy'd the
Divinity of the
World, he Now
sets about over-
throwing its
Eternity,

¶ i. e. Of the
Impression that
Pleasure makes
upon the Sense.

their Course * backward again. Now, if those things, whereof every *Animal* is Constituted, be *Perishable*, no *Animal* can be *Sempiternal*. † Nay, and tho' This were not Insisted upon ; yet, can no *Animal* be found, that had not a *Beginning*, and shall be for ever : For, they are all indu'd with *Sense* ; Consequently, they feel Hot things and Cold, Sweet and Bitter ; and cannot by any *sense* enjoy what's *Gratefull* to them, without being liable to that which is *otherwise* : Wherefore, if they be *sensible* of † *Pleasure*, so are they of *Pain* ; And whatever is subject to *Pain*, must necessarily be liable to *Dissolution* : So that it is to be acknowledged, that every *Animal* is *Mortal*. Moreover, whatever feels not *Pleasure*, and *Pain*, That can be no *Animal* ; since, as an *Animal*, it must needs have a *sense* of such things : Now, what does feel them, cannot be *Eternal* ; and each *Animal* does ; In *Consequence*, not any *Animal* is *Eternal*. And yet further ; there can be no *Animal* without a *Natural Appetition*, and *Aversion* : What's Agreeable to Nature is Coveted ; and the Contrary Declin'd : Now, every *Animal* covets *Some things*, and shuns *Others* ; And, what it does avoid, is Opposite to its *Nature* ; and that which is so, has power to destroy it : Necessary therefore it is that all *Animals* Perish. Innumerable reasons might be produc'd, to infer, and conclude, that there is nothing partakes of *Sense*, but must *Die* : For, the very Things themselves that we are sensible of, as Cold, Heat ; Pleasure, Pain ; and the like ; when they are in Excess, Kill,

Kill. Now, no *Animal* is without Sense ;
 Consequently , none is *Eternal*. * For, the
Animated must needs be of a † Nature either
Simple ; as an *Earthy, Firy, || Animal, or*
Watry ; (And what such a thing should be,
 there can be no apprehending ;) or *Com-*
pounded of more * *Substances*, every of which
 has a place (the *Highest, Middle, or Low-*
est ,) proper for it to be mov'd in by the
 Power of Nature : And These may hold
 together *for a time* ; but that they should
Always, is Impossible ; forasmuch as each
 of them must necessarily be taken again to
 its own Place : And Therefore, no *Animal*
 is *Sempiternal*.

* A New Ar-
 gument, to
 prove no Ani-
 mal to be Eter-
 nal.

† i.e. Substance.
 || i.e. Spirable,
 or, Airy.

* i.e. Elements.

But, Your Party, (*Balbus*,) use to as-
 cribe All to the Virtue of *Fire* ; (following
 † *Heraclitus* , I presume ; a man that every
 one interprets not the same way ; tho, since
 he would not have understood what he
 wrote, I'll pass him by :) For Thus you
 say ; that, all || *Power* is *Fire* ; and there-
 fore, that both *Animals* Die, as soon as this
 Warmth fails them ; and also, that, in eve-
 ry Nature of things, such live, and flourish,
 as are indu'd with *Heat*. Now, I see not
 why, if *Bodies* perish when *Heat* is extin-
 guish'd , they should not Die too , upon
 the Loss of * *Moisture*, or of *Breath* ; especi-
 ally, since over much † *Heat* kills them like-
 strument, made use of by the Soul, whether Animal, Sensitive, or
 Vegetable.

Exceptions a-
 gainst the Sto-
 icks, for pla-
 cing all the Pow-
 er of Nature, &
 the Life of Ani-
 mals, in Fire ;
 and then, ma-
 king That Fire
 Eternal, and a
 God.

† He was, by
 the Greeks,
 Nick-nam'd
 Ζωστήρ,
 (*Cenebrosus*.)
 || i. e. Life.

Now, Heat is
 the Native In-

* i. e. Radical Moisture : Upon the Consumption of which, Ani-
 mals Dissolve.

† As, in the Case of a Fever, or the like Disease. But then,
 This is a Death Contrary to Nature.

wife.

* i. e. The Conclusion of the Disputation ; and, whither it Tends.

† i. e. That is an Animal of it self, even from without (i. e. plac'd without) the Bodies of Animated Beings ; save only Fire : Which same Fire is an Animal of it self, without the Mixture of any Other Nature ; (i. e. without any other Nature, that may Join it self with it.)

|| i. e. Wherefore would you rather have no Animal from without, in the World, but Fire, then, but the Soul : (i. e. but the Air, which we draw in Breathing.)

* i. e. Of which Soul, (i. e. of which Air,) the Life of Animals does also consist : (as Anaximenes and other Philosophers held.)

† In Another place Tully makes Anima to be so call'd from Animus : so that, unless we suppose so great a man to have Contradicted himself, it were better (perhaps) to say, upon which Consideration it is term'd Animal.

|| i. e. That were deliver'd in the foregoing Paragraph.

wife : So that This holds good in the *Other*, as well as in *Heat* : But let us see the * *Issue*. This you would have, I suppose ; that, *there is not*, in *Universal Nature*, and the *World*, any † Animal from Without, beside *Fire*. And why so, now, rather than, *save only the* || *Soul* ; from * which (too) the *Life of Animals* proceeds ; and upon that consideration it is term'd † *Anima*. But how take you as for Granted, that *Life* is nothing else but *Fire* ? One would think it likely, to be somewhat Compounded of *Fire* and *Soul* together. But, if *Fire* be an *Animal* of it self, without the mixture with it of any *other Nature* ; Since, when in our Bodies it makes us to be *Sensible*, it cannot be without *Sense* it self. And, if so ; the || same things may be said over again : For, whatever has *Sense*, must necessarily feel *Pleasure* and *Pain* ; and, that which is liable to *Pain*, is subject to *Death* also. And thus, can you not prove even *Fire* neither, to be *Eternal*. For what ? Do not You, (the very same People,) teach, that *all Fire needs Nourishment*, and cannot any way subsist, unless it be suppli'd ; and, that the *Sun*, *Moon*, and all the *Stars*, are fed partly with *Fresh Waters*, and partly with *Salt* : *Cleantes* making the Reason of the *Suns* beco-

ming *Retrograde*, and not going *Forward* in the *Summer* * *Solstice*, as also in the † *Winter*, to be, least he should be too far from his *Sustenance*? But This shall be examin'd by and by: For, Now, we'll *Conclude* that, *what may Die, is not Eternal by Nature*; But, *Fire will Die, unless it be fed*; Therefore *is not Fire naturally Sempiternal*.

But, what kind of *Deity* can we understand that to be, that is indu'd with none of the || *Vertues*? For, shall we attribute *Prudence*, (which consists in a Knowledge of both *Good* and *Ill*, and of things * neither *Good* nor *Ill*,) to the *Godhead*? What signifies the *Choice of Good and Ill* to one, that neither *does*, nor can suffer any manner of *Ill* whatever? Or yet ascribe *Reason* either, or *Understanding*? These we employ to the end of getting a knowledge of things *Uncertain*, by means of those that are more *Familiar* to us: Whereas to the *Divinity*, nought can be *Obscure*, or *Hidden*. As for *Justice*, (which gives to every man his *Own*,) what relation has it to the *Gods*? For, (as *You* say) it was † *Human Intercourse*, and *Society*, that produc'd *Justice*. *Temperance* results from a pretermision of *Corporal Pleasures*. Now, if in *Heaven* there be any place for *It*; so must there be, for *Pleasure* likewise. And then, for the *Fortitude* of the *Gods*, in what can it be thought to consist? In *Affliction*; in *Labour*; or in *Danger*? Wherein a *Deity* cannot be concern'd at all: What *Conception* (therefore) can we make of a *God*, that has neither the use of *Reason*, nor is qualific'd with any *Virtue*?

* i. e. In the Tropick of Cancer;
† as also, of Capricorn.

No Deity; because, as such, none of the Vertues can take place in him; (he says,) any more than Reason, and Understanding.

|| i. e. Of those usually call'd by the name of Cardinal Vertues.

* i. e. Indifferent.

† The Stoiques held that there could be no Justice without Community: And Cotta deny'd in the First Book, that there could be any Obligation of Justice upon Men towards the Gods, since they had no Community (as Epicurus taught) with the Gods.

Now,

*The Stoiques
Theology as
Extravagant
and Irrational,
as That of the
Common Peo-
ple, and the
Barbarians.
He observes
Lucilius's Or-
der; and be-
gins, first, with
their Natural
Theology.*

** He was the
Son of Caris, or
Callirrhoe, or
both; and, lea-
ding a Colony
out of Greece
into Caria in
Asia, built a
City There,
call'd it by his
own Name, and
his Divine Ho-
nours consecra-
ted to him, by
the Citizens
thereof, of er
his Death.*

Now, cannot I (truly) so much blame the Ignorance of the *Common People*, and of the less learned part of the World, when I consider what has been deliver'd by the *Stoiques*. As for the *Unlearned*; the *Syrians* worship a *Fish*; the *Aegyptians* have consecrated almost all kinds of *Beasts*: and then, the *Grecians* have made sundry *Gods*, of *Men*; the City *Alabanda*, * *Alabandus*; That of *Tene*, † *Tenis*; All Greece worship || *Leucothea*, (otherwise call'd *Ino*,) and her Son *Palamon*; as also, *Hercules*, *Æsculapius*, and *Castor* and *Pollux*; Our People, *Romulus*, and many more, whom they conceive taken into Heaven as new, and * *Ascriptitious* Citizens. And thus goes it with the more *Illiterate* sort. But, what say you *Philosophers* now? What more *Rational* have we from you? I'll pass over those *Masterpieces* of yours. † E'en let the *World* it self (for That, I suppose, is what you would have understood by

[piter)

The high, bright || Thing, which All term Ju-

† *Tenis was the Son of Cygnis; and as well himself as his Father, slain by Achilles; so that, lest Achilles's Name should ever be utter'd in Tennis's Temple; the Inhabitants of the City so call'd forbade any Fidler or Piper so much as to enter into this Temple.*

|| *The Fable of her is; that, seeing her Husband Athemas kill her Son Learchus, she ran away with her other Son Melicertes, and threw her self headlong into the Sea; and was, by the pity of the Gods, turn'd into the Goddess Matuta, and he into Palamon, or Portunus.*

* *The word Ascriptitii, is here us'd in some Contempt; he alluding to such meaner Senators, (to whom the Romans gave that Name) who us'd, without any great Formality or Choice, to be admitted amongst those Fathers that were First-Conscript, or Enroll'd.*

† *A Rhetorical Dissimulation.. || i.e. Heaven; or Sky.*

be

be a *God*: Why then have we *More* of them? That they are *Many*, I believe: But what a Multitude do *You* compute upon? For, you count every one of the *Stars* a *Deity*; and call them by the Names either of *Beasts*; as the *Goat*, the *Wolf*, the *Bull*, the *Lyon*; or of *Inanimate Things*, as *Argos*, the *Altar*, the *Crown*.

WELL! but, tho' These were admitted; How yet, should the rest be *Granted*; nay even so much as *Understood*? In calling Bread *Ceres*, and Wine *Liber*, we make use of a common way of *Speaking*; but, is there any man so Mad, (think you,) as to believe what he *Eats* to be a *Deity*?

For those who, of *Men*, have (as you say) attain'd to be *Gods*, do but tell which way That could be done, or why it should be done no * longer, and I'll be beholden to you. But truly, as the case stands at present, I see not how † he that had || *Lights* * brought for him in the Hill *Oeta*, (as *Aëlius* writes,) should from those *Flames*, pass to the *Eternal Mansions* of his † *Father*: Beside that *Homer* makes *Ulysses* to have met him *Below*, as well as the rest that had departed this Life. Nay, I would fain be satisfied too, which of the *Hercules's* it is, that we are to worship: For, those that search into the more recondite, and hidden *Mysteries* deliver, that there have been several of them. The *Ancientest*, is he that was gotten by *Jupiter*; (by the *Elder Jupiter* I mean, for, in the old *Greek Histories*, we find many *Jupiters* also:) Of || *Lisyo*, and *Him*, (then,)

The Thing Invented, no Deity, because it bears the Name of its Author.

He now comes to Confute the Stoiques Civil Theology: And, in the first place, shews the Consecration of Hercules to be very uncertain.

* The Custom of Consecrating Men was Ceas'd long before Cicero's Time. † i. e. Hercules. || i. e. Torches. * i. e. That burnt himself upon a Funeral Pile on Mount Oeta.

† i. e. Jupiter, A Nymph.

(then,) came that *Hercules*, who is said to have * contended with *Apollo* about the *Tripos*. The *second* is reported to have been an *Ægyptian*, got by *Nilus*; and he, (they say) invented the *Phrygian Character*. The *Third* came from the † *Idæi Dactyli*, who || Sacrifice to him: The *Fourth*, was the Son of *Jupiter* and *Astræa*; (*Latona's Sister*;) and him the * *Tyrians* more particularly Worship, and tell that † *Carthago* was his Daughter. The *Fifth* is worship'd in *India*, and there call'd *Belus*: The *Sixth*, || he that was begot on *Alcmena* by *Jupiter*; but he the *Third* of the Name; for, as I will shew presently, we reade of more *Jupiters* than one. And, since the *Argument* has brought us upon This Point, I shall let you see (too) that, the * *Pontifical Rites*, the *Customs* of our *Ancestours*, and those † little *Sacrifice-bowls* left us by || *Numa*, that * *Lælius* in his excellent Speech makes mention of, have better inform'd me, as to the *Worship* of the *Immortal Gods*; than all the *Reasons* of the *Stoiques*: For, should I trust to You, what answer were I to make such as interrogate me Thus; If there be *Gods*, are there any

* *Hercules*, being Told, by the Priests, upon going to Consult the Oracle, that the God was not within, and so, he could have no Answer; in a Passion, kickt down the *Tripos*, and took it away with him: Which was the ground of the Contention.

† These are supposed to be the First Inventors of Brasses and Iron-work. They are fabulously talkt of by Mythologists.

|| Inferias Affertunt. These Sacrifices use to be offer'd to Infernal Deities, or Ghosts. See *Rosinus*, pag. 994.

* i. e. *Carthaginians*.

† From whom their Chief City had its name.

|| Whom the Romans worshipt.

* The Books of Church Ceremonies.

† *Capedunculae*. They were little Earthen Bowls. He would intimate by them the Modesty, and Frugality of the Old Romans. (See *Rosinus*, pag. 510.)

|| The Second King of the Romans.

* A Roman Augur.

* *Nymph-*

* *Nymph-Goddesſes* too : If *Nymphs*, are there
 † *Inferiour Pans* and *Satyrs*? Now, no
 ſuch there are; *Conſequently*, nor *Nymph-
 Goddeſſes* neither. But, they have their
Temples Publicly Devoted, and Dedicated.
 What then? Not any of the reſt that have
Temples erected to them, will prove to be
Deities. For, look ye, You reckon *Jupi-
 ter* and *Neptune*, as *Gods*. Therefore, is
 their Brother || *Orcus* one too; as alſo,
 * *Acheron*, *Cocytus*, *Styx*, *Phlegeton*, that
 are ſaid to have their Courſe *Below*; nay,
 and † *Charon*, and || *Cerberus* muſt be *Dei-
 ties* likewise : But * That cannot be ad-
 mitted : So, not *Orcus's Divinity* nei-
 ther : And, what ſay you then to the
 † *Brothers*? Theſe are things that *Carnea-
 des* handled, not with Intent to *deſtroy*
 the *Gods*; (for what would leſs become a
Philosopher than That?) but, to ſhew, that
 the *Stoiques* make nothing *Clear* concerning
 them. Therefore, he went on with it, thus.
 If thoſe *Brothers* (ſaid he) are of the Num-
 ber of the *Deities*, can there be any doubt
 but || *Saturn* (whom they chiefly worſhip
 generally throughout the *Weſt*) is one too?
 And, if He be a *God*; then muſt His Father
Cœlum be confeſſ'd a *Divinity* likewise. But,
 if That be ſo, *Cœlum's Parents* (*Æther* and
Dies,) are ſuch too. As alſo, Their Bre-
 thren and Sisters, who by ancient *Genealo-
 gies* are nam'd Thus; *Love*, *Wile*, *Fear*,
Labour, *Envy*, *Fate*, *Old Age*, *Death*, *Dark-
 neſs*, *Miſery*, *Lamentation*, *Fraud*, *Per-
 rinacy*, the * *Deſtinies*, the † *Hesperides*,
Dreams; all which, they ſay, are the *Issue* of
Erebus

* *The Rural Nymphs* u^d to be worſhip'd by the Ruſticks in the Field.
 † *Paniſci*; that is, *Gods of the Woods*.
 || i. e. *Pluto*.
 * *All theſe Founts* are either *Rivers* or *Lakes* of *Hell*, as the *Poets* ſay.
 † *The Ferryman of Hell*.
 || *The Three-headed Dog*.
 * *In that it were Impious to Damn a God to Hell*.
 † i. e. *Jupiter*, and *Neptune*, who are no longer *Gods*, (he would inſinuate) if *Orcus* be none.
 || *He was Firſt worſhip'd in Italy, then, in Africa; the Carthaginians ſacrific'd Men to him*.
 * i. e. *Clotho*, *Lachæſis*, *Atropos*; *Bearing*, *Spinning*, and *Cutting the Thred of Man's Life*.
 † i. e. *Egle*, *Arcthuſa*, and *Hesperethuſa*.

* i. e. Of the
G ds.
The Idleness of
the Stoiques
Doctrine, in
That particu-
lar.

† Apollo, Vul-
can, &c. came
of Gods both by
the Father-
side, and Mo-
ther side: Her-
cules, &c. only
by the Father-
side.

|| An Irony.

* It is one of
the Cyclades ;
but which of
them is here
meant, is Un-
certain.

† A King of
Thrace.

|| An Irony.

* i. e. Aristus,
Theseus, A-
chilles.

Erebus and Nox. Therefore, must either
These *Monsters* be made out, or Those
* *Originals* taken away.

What? will you say that † *Apollo, Vulcan, Mercury*, and the Rest, are Gods; and yet, doubt of *Hercules, Æsculapius, Liber, Castor, Pollux*? But These are worshippt as much as the others; nay, in some parts, a great deal more. So that those are to be reckon'd as Gods, that had *Mortal Women* for their *Mothers*: And what say you (then) to *Apollo's Son Aristus*; (who is reputed to be the Inventour of the *Olive*;) to *Theseus*, the Son of *Neptune*; and to the others, that had Gods for their *Fathers*? Shall not *They* be of the Number of *Deities* also? And, those much rather, I presume, that had *Goddeses* to their *Mothers*: || For, as in the *Civil Law*, He that comes of a Free Woman, is Free. So, in the *Law of Nature*, he that was of a *Mother-Goddes* must needs be a God himself: And upon This account, the Isle * *Astipalea* most Religiously worships *Achilles*; who if he be a Deity, such too are both *Orpheus*, and † *Rhesus*, as having *Musa* for their *Mother*: || Unless perchance, that *Marriages* with *Sea-Goddeses* are to be preferr'd to those with *Land* ones. But if *These* be no Gods, because no where Worshippt; how come the * *Other* to be so? Look again, therefore, whether these *Honours* be not ascrib'd to the *Vertues* of the Men, not to their *Immortality*; and truly, even your self (*Balbus*,) (as I took it,) said somewhat to the like effect. Now, if you hold *Latona* for a *Goddes*, how can you but think

* *Hecate*

* *Hecate* (whose Mother *Asterea* was *Lato-*
na's Sister,) one too ? Is *She* a *Goddeſs* ,
then ? (and ſhe has her *Temples* and † *Altars*
in *Greece* .) For, if ſhe be, why are not
the ‖ *Eumenides* Deities ? And, if ſo ; (for
They (too) have not only their *Fane* , at *A-*
thens , but even amongſt *Us* there is the * *Grove*
of *Furina* , which I underſtand the ſame
way ;) Then, the *Furies* are *Divinities* ;
that *Note* , (I warrant,) and *Puniſh* wicked
Actions . Nay, and if the *Gods* be ſuch, as
that they concern themſelves with *Human*
Affairs , *Natio* , (to whom, after we have
made our *Supplication* at her *Temple* and
Shrines , in the *Fields* of † *Ardeatum* , we
uſually offer *Sacrifice* ,) muſt be reputed a
Goddeſs likewise : Who, becauſe ſhe takes care
of *Women* in *Travel* , (à *naſcentibus*) from
Nativities had given her the *Appellation* of
Natio . Now, if ſhe be one ; Then, are e-
very of thoſe *Deities* that you reckon'd
‖ up ; as *Honour* , *Faith* , the *Mind* , *Concord* ;
and Conſequently, *Hope* , (alſo) * *Monition* ;
and All, that by a like liberty a man may
feign to himſelf : But, if *This* be a thing
improbable ; ſo too, is † *That* from whence
Theſe proceeded.

* *She* was chief-
ly worſhip'd in
Bœotia .

† *Delubra* .

See *Rofinus* ,
pag. 187 .

‖ i. e. *The* 3
Furies of *Hell* ,
Alecto , *Megæ-*
ra , *Tiſiphone* .

* *Lucus Furi-*
næ , *Caius Græ-*
chus was ſlain
in it : *Furina*
was the *Goddeſs*
of *Thieves* , or
of *Lots* : Tho'
yet, by *This* it
appears they
did not rightly
know what to
make of her .

† It was a *Field*
in *Italy* ; where
the *Ancient* ſt
Temple of
That *Goddeſs*
ſtood .

‖ And that
were *Conſecra-*
ted by our *An-*
ceſtours .

* *Moneta* . Why
Juno was ſo

call'd , may be ſeen in *Rofinus* , pag. 249 .

† i. e. That nearer Opinion, that ſome *Gods* do *Interſt* them-
ſelves in *Human Affairs* ; which ſaid Opinion was the *Occaſion* of
Theſe now rehearſ'd, as *Honours* , *Faith* , &c. being by us accounted
Deities .

Nay further, if thoſe whom we *Worſhip* ,
and have *Entertain'd* , ‖ be *Deities* ; what have
you to ſay againſt our reckoning *Isis* , and
Serapis ,

‖ i. e. Upon the
Credit of our
Anceſtours .

Serapis, in the same capacity? Which, if we doe; why reject we the *Gods* of the *Barbarians*? Therefore, may we account as in the Number of *Deities*, *Oxen*, and *Horses*; *Ibes*, *Hawks*, † *Asps*, *Crocodiles*, *Fishes*, *Dogs*, *Wolves*, *Cats*, and fundry other *Beasts*: which, if we reject; so must we likewise the † *Originals* from whence they proceeded.

* They wor-
shipt no *Horses*
but the *Sea*
ones, call'd
Hippotami,
† A sort of Ve-
nemous *Ser-*
pent, so call'd.

|| All Popular (or National) Religions.

In the Method of the *Stoiques*, the Genealogy of the *Deities* may be carried on, ad Infinitum.

* *Cadmus*, the Mortal Father of *Ino*, oppos'd to the Immortal Parents of *Circe* and *Pasiphae*, and *Medea*; who yet, vulgarly, were held to be no *Deities*.

† She was a notable Sorceress, who poison'd her Husband, (a King of the *Sarmatians*;) and, being expell'd by her Subjects, fled into *Italy*; where, she turn'd *Ulysses's* Companions into *Swine*, and for his sake restor'd them again; and bore him *Telegonus*.

|| It is a Promontory in *Italy*; now call'd *Monte Circello*.

* This also was a Sorceress, (the Daughter of a King of *Colchis*) who entertain'd *Jason*, assisted him in getting the *Golden Fleece*; and, flying away with him, she tore her young Brother *Ablyrtus* in pieces, and threw 'em in the way, to stop her Father's pursuit of her.

† He was a Latin Tragick Poet.

Now, shall *Ino*, (whom the *Greeks* call *Leucothea*, *We*, *Matuta*,) be counted a *Goddess*, as being the Daughter of * *Cadmus*: And yet, not † *Circe*, and *Pasiphae*, (begot, by *Sol*, on *Perse*, the Daughter of *Oceanus*,) plac'd in the same number? But *Circe* (too) is Religiously Worship'd by our Colony of || *Cercaum*. Wherefore, according to You, she must be a *Divinity*. And what say you, then, to * *Medea*? (whose *Uncles* were *Sol*, and *Oceanus*; her Father, *Aetes*; and *Idyia* her Mother.) Or, to her Brother, *Ablyrtus* either? (who, in † *Pacuvius*, is call'd *Aegialeus*; but the Other name is more Common in ancient Authours.) If These
be

be no *Deities*, I'm afraid *Imo* will not prove one, neither: For, they *All* flow'd from the * *same Fountain*. Is † *Amphiaraus* a *Divinity*, and ‖ *Trophonius*? Because, when certain *Fields* of the * *Immortal Gods*, in † *Bœotia*, were exempted from the *Jurisdiction* of the † *Censors*, our *Publicans*, (truly,) Deny'd any to be *Immortal*, that had once been *Men*. But, if *These* be *Gods*; ‖ *Erechtheus* (who has his *Temple* and his *Priest* at *Athens*) must needs be one too: And, if we make *Him* such, what doubt can there be either of * *Codrus*, or any of the *Rest*, that *Fell* Fighting for the *Liberty* of their *Country*? Now, if there be no *Probability* in *This*; no more can those *higher* matters be made out, from whence *These* arise. And, we may take notice, that it was to stir up *Valour*, that each *Worthy* might the more freely hazard himself, in the *Cause* of the *Publique*, that diverse *Cities* Consecrated the *Memory* of *Brave Men* with the *Honours* of the *Immortal Gods*. For, upon *This* very account; at *Athens* is *Erechtheus*, and his *Daughters*, plac'd amongst the *Deities*. As also, at the same *Athens*, there is the *Monument*, of † *Leus's Daughters*, call'd by the name of *Leocorion*. Thus too, do the *People* of

them, voluntarily offering her self, and afterward all the Other.

* He was the 17th and Last King of Athens; who, in a Disguise, expos'd himself to Death for his Country; because the Oracle said, the Lacedæmonians should overcome, if they did not Kill him. Tho' he seem to join Codrus here with those that were not Consecrated; yet, he was worship'd at Athens.

† Because (being the Son of Orpheus) he sacrific'd his three Daughters to appease the Gods, and divert a great Plague.

* *Alabanda*

* i. e. From the Religion of the Multitude.

† He was a Grecian Prophet.

‖ A Southsayer, (also,) dwelling in a Cave, into which, who-soever came, could never Laugh more.

The Bœotians worship'd him.

* i. e. Of Amphiaraus's, &c.

† Bœotia was a Province of Greece.

† i. e. Were excepted from paying Tribute.

‖ A King of Athens; who upon the Oracle's saying that Athens should get the better of the Thracians, if he sacrific'd one of his Daughters, sacrific'd first, one of

* *A City of Caria.*

† *A Jocoselmprecation; he holding neither of them to be Gods.*

He speaks a little again to their Natural Theology, blaming it for making the Gods to be Infinite, in that it places Natural Things in That number.

|| *i. e. The Sun.*

* *The Moon.*

† *i. e. The Morning Star, (Venus.)*

|| *i. e. Planets.*

* *i. e. Iris, the Rainbow.*

† *i. e. Admiration.*

|| *This as it were, shews he did not hold the many Colours of it to be True ones.*

* *This Points to the Fable of Ixion.*

† *i. e. Sacred Ceremonies.*

* *Alabanda more devoutly worship Alabandus (who built That City) than any of the Nobler Gods. Upon which Occasion, Stratoniscus (a Native thereof) was Pleasant enough, (as he us'd to be upon sundry Others,) in Replying to a Troublesome Fellow, that would needs have Alabandus to be a God, but Hercules, not; † May I (Then) have Alabandus's Anger; you, Hercules's.*

BUT, now, for what was inferr'd from the *Heavens*, and the *Stars*; you are not aware (*Balbus!*) how far that will run on. || *Sol*, and * *Luna*, (the *One*, *Apollo*, (according to the *Greeks*) the *Other*, *Diana*,) are *Deities*. But, if *Luna* be; † *Lucifer* (too,) and the rest of the || *Wanderers*, must be in the same number; and Consequently, the *Fixt Stars* also. Why then, may not the *Figure* of the * *Bow* be thus accounted of? (For, it is *Beautiful*; and, in consideration of That *Shape*, and the *Wonderfulness* of the *Cause* thereof, it is feign'd to be come of † *Thaumante*:) And, if it must; What will ye do with the *Clouds*? (For, the *Bow* it self is made of *These Colours* || as it were: nay, and * one of them (too) is said to have brought forth the *Centaur*s;) But, if you, reduce the *Clouds* into the number of *Divinities*; so must you, the *Seasons* also; (which are *Consecrated*, in the † *Rites* of the *People of Rome*:) And Then,

* *Showers,*

* Showers, Storms, † Tempests, Whirlwinds, will (likewise) come to be Deities. (And indeed, our Generals, when they put to Sea, were wont to offer a Sacrifice to the || Waves.) Nay, further; If Ceres come (as you tell us) à Gerendo, (from Bearing,) the Earth it self is (also) a Divinity: (as it is held to be; for, what else is Tellus?) And, if That; so is the Sea (too;) (* Neptune, in Your way:) Consequently, Rivers, and Fountains, likewise: [Upon which Consideration, not only † Maso, out of || Corsica, dedicated the Delubrum of * Fons; but, we meet with † Tiberis, Spinon, Anemo, Nodinus, and the Names of Other Neighbouring Rivers, in the || Formulary of the Augurs.] So that, either This will run on, without end; or, we are to receive nothing of it: But, that Infinite Progress of Superstition can never be approv'd; Wherefore, we must not allow ought of it at all.

* Jupiter Imbrifer I have read of; but never, that Showers were Deities.

† The Goddess Tempestas had her Temple in the City, & was sacrific'd to before the City was built.

|| This Custom deriv'd as high as Æneas; & Scipio observ'd it.

* The Romans Consecrated the Sea, under the Name of Neptune.

† Papyrius Maso, first, Triumph'd over the Corsi, in the Hill Albanus.

|| An Island on the Ligustic Sea, between Italy and Sardinia.

* This Fons (or Fountain) must surely be the same with that which Numa Consecrated; assigning the Water thereof to the use of the Vestal Virgins.

† It is the most famous River of Italy; once call'd Albula; and nam'd Tiberis, upon (a King of Albania) Tiberinus Sylvius's being drown'd in't.

|| Precatione. They had divers Set Forms of Prayer, but to which this refers Antiquity is Silent.

Come we Then, (Balbus!) to such as make the Gods, so religiously and devoutly Reverenc'd, not to have been from Mortal Men, in very Deed translated into Heaven, but only in * Opinion. First of all, those that

Another kind of Civil Theology feign'd and Conjur'd.

† i.e. The Opinion of Men.

L

have

* i. e. Such as
have treated of
the Subject of
the Gods.

Three Jupiters
to be found in
ancient Story.

† It is now call'd
Candia.

The several
Ranks of the
Male Issue of
Jupiter.

||| Both Kings
of Peloponesus.
And, of the
Female.

* Calliope,
Clio, Erato,
Thalia, Melpo-
mene, Terpli-
core, Euterpe,
Polyhymnia,
and Eurania.

† A Mountain
of Thessaly con-
secrated to the
Muses, call'd
from Thence
Pierides.

The Number of
the Sols.

|| The Son of Cœ-
lus, and Bro-
ther of Saturn;
he first found
out the Motion
of the Stars.

have the Title of * *Theologues*, compute up-
on *Three Jupiters*: Two of them to have
been born in *Arcadia*; and had, the *One*,
(reported to have begot *Proserpina*, and *Li-
ber*,) *Æther* for his Father; the *Other*,
(said to have got *Minerva*, reputed the *God-
dess*, and *Inventour of War*,) *Cœlum*: The
Third, in † *Crete*, (in which *Island* his *Sepulchre*
is to be seen,) and, the Son of *Saturn*. Thus
too, the Διόσκειροι, (*Issue of Jupiter*)
are of several *Appellations* amongst the *Greeks*:
The *Three*, *First*, (*Tritopatreus*, *Eubuleus*,
Dionysius, (by the *Athenians* call'd *Anætes*)
came of (the most *Ancient King*) *Jupiter*
and *Proserpina*; Two more, (*Castor* and
Pollux) were begot on *Leda*, by the *Third*
Jupiter. Those of the *Third Rank* are by
some call'd *Aleo*, *Melampus*, *Emolus*, (the Sons
of || *Atreus*, whose Father was || *Pelops*.) And
then again, the *First Muses* were *Four*;
(*Thelxiope*, *Mneme*, *Aæde*, *Melate*;) be-
got by the *Second Jupiter*: The *Second*,
* *Nine*; on *Mnemosyne*, by the *Third Jupiter*:
The *Third* (by the *Poets* usually term'd
Pierida and *Pieriæ*) were born in † *Pieri-
us*; of the *Third Jupiter*, and *Antiopa*: be-
ing of the same both *Names* and *Number*,
with the *other* last mention'd. And, where-
as you told us *Sol* was so call'd, because he
is *Solus*, (*Single* :) What a many even
Sol's themselves, do the *Theologues* reckon
up? *One*, begot by *Jupiter*, the *Nephew* of
Æther; *Another*, by || *Hyperion*; A *Third*,
(whose *City* the *Ægyptians* hold that to be,
which is call'd *Heliopolis*) by *Vulcan*, (the
Son of *Nilus*;) A *Fourth*, that, in the
* *Times*

* *Times of the Heroes, Achanto was brought to bed of at Rhodes; (he being the Grandfather of Falysus, Camirus, and Lindus;) And, a Fifth is said to have sprung from Ætes and Circe, at Colchis. There are Several Vulcans also; The First, (of Whom, and Minerva came That Apollo, under whose Tutelage the Ancient Historians made Athens to be,) got, by Cælum; the Second, (Opas, as the Ægyptians Name him, making him (also) to be the Proteſſour of Ægypt,) by Nilus; The Third, (the same that is deliver'd to have been Overseer of the Smith-works at † Lemnos,) by the Third Jupiter, on Juno; And, the Fourth, by || Menalius; (who Govern'd the Islands, hard by Sicily, call'd Vulcania.) One Mercury, (he whose Nature is feign'd to be somewhat obscenely * erected, because he was mov'd, at the sight of Proserpina,) was the Son of Cælum, and Dies; Another, (the same that is held to have his abode under Ground, call'd also Trophonius) of † Valens, and || Phoronis; A Third, (of Whom, and * Penelopa, Pan is written to have been descended,) was begot on † Maia, by the Third Jupiter; A Fourth, (so much as to utter whose Name, the Ægyptians count an Impiety,) had Nilus for his Father; And,*

* i. e. In those most Ancient Times, when those Heroes and Demi-gods liv'd upon the Earth.

Of the Vulcans. † An Island of the Ægean Sea heretofore Consecrated to Vulcan.

|| I remember not to have met with this same Menalius, in any other Authour.

Of the Mercuries.

* i. e. To have had the Punishment of a Perpetual Priapism inflicted upon him.

† Valens is not any where else to be met with neither (I think;) perhaps he may mean by him Jupiter.

|| i. e. Io, (possibly,) the Daughter of Inachus, (King of the Argives,) and Sister of Paoronius, who after his Father's Death, was (also) King of the Argives. Every body knows the Pranks of Jupiter, and Io.

* This is not the same Penelope, with her, that was Ulysses's

† Daughter of a King of Atlantis.

* i. e. The Arcadians; call'd Pheneæ; a Town in Arcadia. a Fifth, (whom the People of * Pheneum Worship,) is said to have kill'd † Argus, and, thereupon, Presided over Ægypt, and given Laws and Letters to That Country : The Ægyptians calling him Thoth; the very Name they ascribe to the || First Month of their Year. † The First of the Æsculapii, (he, whom the Arcadians Worship, and who is said to have Invented the * Probe, and been the First that bound up Wounds,) was the Son of † Apollo; the Second, reported struck with a || Thunderbolt, and bury'd in * Cynosura) the Brother of the Second Mercury; and reputed the First Giver of Clysters, and Drawer of Teeth; whose Sepulchre, and Grove, are to be seen in † Arcadia, not far from the River Lusium;) came of Arsippus and Arsinoa. The * Ancientest of the * Apollo's, (he that had the Tutelage of Athens,) was, (as before,) begotten by Vulcan; Another, was the Son of || Corybas, and born in Crete; (for the Tutelage of which Island he is said to have contended even with Jupiter himself;) A Third (who is reported to have come to * Delphi, from the † Hyperborei) was got on Latona, by the Third Jupiter; And a Fourth, born in Arcadia; the People thereof calling Greece.

** Of the Apollo's.

|| One of the Curetes, or Idæi Dactyli.

* A City of Eæotia, sacred to Apollo; and famous for an Oracle of His, there. Others make it to be a City of Phocis, in Achaia, by Parnassus.

† A very Northern People, beyond Scythia.

him

him * *Nomio*, and Telling they receiv'd their *Laws* from him. † There are several *Diana's* also; The *First* (reputed the *Mother* of the || *Winged Cupid*,) came of *Jupiter*, and *Proserpina*; The *Second* is better * known, written to have been got on *Latona*, by the *Third Jupiter*; The *Third* is deliver'd to have sprung from † *Upis*, and † *Glauce*: And, it is usual with the || *Greeks* to call her (by her *Father's Name*) *Upis*. † We have *More Dionysii* likewise: The *First*, the Son of * *Jupiter*, and *Proserpina*; the *Second*, (who is writ to have kill'd † *Nysa*,) of *Nilus*; the *Third*, (he that is said to have Rul'd (as King) over *Asia*, and to whom the || *Sabazia* were Instituted) had * *Caprius* for his *Father*; the *Fourth*, (to whom the † *Sacra Orphica* are thought to have been erected) came of *Jupiter* and *Luna*; And the *Fifth*, (he that is suppos'd to have Instituted the || *Trieterides*,) of * *Nisus*,
* Not *Doro* as *Plutarch*, (à *Lege*,) as *Tully* here would seem to intimate; but *Doro* the *romaine*, (à *Pascuis*;) either in that the *Sun* nourishes all things; Or, that *Apollo*, (or *Sol*,) when driven from *Heaven*, (as in *Fable*) fed the *Cattle* of *Admetus* King of *Thessaly*.
 † Of the *Diana's*.
 || *Mercury* got him on her.
 * I suppose, in that she was the Daughter of the *Third Jupiter*,
 (the *Greatest* of all the *Gods*,) and *Sister* of *Sol*; as also, in regard of her own *Vertue*, and *Perpetual Virginity*.

†† I read nothing of either of These, in any other Authour.

|| i. e. The *Lacedemonians* more especially.

† Of the *Bacchus's*.

* i. e. The *Infernal Jupiter*; or, *Pluto*.

† She was his *Nurse*. But some Authours expound this *Nysam Interemisse* to have been either the *Building*, or being brought up in, and *Governing* a *Flourishing City* of that *Name*, either in *India*, or in *Arabia Felix*.

|| i. e. Certain *Fests* (or *Sacrifices*) of *Bacchus* commonly celebrated in the *Night-time*.

* Who this *Caprius* was, *History* is *Silent*.

† i. e. *Sacred Rites* Instituted by the *Elder Orpheus*.

|| i. e. *Bacchian Solemnities* celebrated every *Three Year*.

* *Nisus* was a *King* of *Mezari*, famous in *Fable*; but, here, it should seem, he's put for *Jupiter*.

* Some will have it is Thyone to be Semele, (a Theban Woman;) of whom, all Poets (Greek and Latin) poise Bacchus to have been come.

† Of the Venus's. || A Town of Peloponnesus. * i. e. Of the Froth of the Sea, as the Poets feign'd.

† A Nymph; the Daughter of Oceanus, and Thetys.

|| Adonis is Fabled to have been the Gallant, as well as Husband of Venus.

† This Syrian Goddess is supposed to have been the same with Semiramis, that most Potent Queen of the Assyrians.

* Tyro was the Daughter of Salmoneus King of Thessaly.

† Of the Minerva's.

|| It is a City of Ægypt, near one of the Mouths of Nilus; Minerva was call'd Saitis, because the Saitz worshipt her.

* Talaria Pinnarum.

† This Pal'as is thought to have been one of the four Sons of Pandio King of Athens.

|| And lastly, of the Cupids,

and * Thyone. The First † Venus (whose Delubrum is to be seen at || Elis) sprang from Cælum and Dies ; the Second , (of Whom and Mercury the second Cupid is deliver'd to be come ,) was procreated of * Froth ; the Third (she that was marry'd to Vulcan , and on Whom , Mars (for all That ,) is reported to have got Anteros) was the Daughter of Jupiter and † Dione ; the Fourth , (writ to have been Wedded to || Adonis ,) was a † Syrian Goddess , brought forth by * Tyro , and call'd Astarte . † The First Minerva (as I told you) was Apollo's Mother ; the Second (whom the Ægyptians of || Sais Worship) descended from Nilus ; the Third , she that (we said above) was generated of Jupiter ; the Fourth , (whom the Arcadians name Coria , and report to have Invented Chariots) was got by Jupiter , on Coryphe the Daughter of Oceanus ; And , the Fifth (the same that is said to have kill'd her Father , attempting to Desflour her , and to whom they have given * Heel-wings) was the Daughter of † Pallas . || And then , the First Cupid is deliver'd to be the Son of Mercury and the Eldest Diana ; the Second , of Mercury and the Second Venus ; and the Third , (the same with Anteros ,) of Mars , and the Third Venus .

These

These now, and the like, are collected from the *Ancient Stories of Greece*: And are to be oppos'd, (you know,) *Balbus*!) or all *Religion* will be overthrow'n: Whereas, your *Tribe* are so far from *Confuting*, that they as good as *Confirm* them, in *Interpreting* to what they appertain. But, to return from the *Digression*; Can you think, now, there needs a *Subtler Course of Reasoning*, to *Confute* all This?

A S for *Faith*, * *Hope*, *Vertue*, *Honour*, *Victory*, *Safety*, *Concord*, and all the rest of this kind, they are of the *Nature of Created things*, not of *Deities*: And, either *Inherent* in us, as the *Mind*, *Faith*, *Prudence*; or to be *acquir'd* by us, as *Honour*, *Safety*, *Victory*: The *Utility* of all which, I am sensible of, and behold their *Consecrated Images*; But, why there should be in them the *Vertue of Divinities*, I shall understand when I † know. For, in This Number is || *Fortune* to be more particulary reckon'd; and yet to her do all ascribe *Inconstancy*, and *Temerity*; Qualities (certainly) that are little becoming a *Deity*.

The Divinity of the Mind, Faith, Hope, &c. overthrow'n.

* Cotta has well restor'd Hope, (omitted by Balbus,) and plac'd it next to Faith; in that he knew it was Dedicated by the same Calatinus that Consecrated Faith.

† i. e. When you tell me.

|| The Greeks and Romans

accounted of *Fortune* as a *Goddess*; tho' yet I remember not that the *Grave Stoique* ever did.

Moreover; what delight can ye take in that way (of yours) of *Expounding Fables*, and *Originizing Names*? *Cæ-lum* was Guelt by his * *Son*; and this *Saturn* (again) cast

The Stoical way of *Expounding the Old Fables of the Poets*, and *Unridling the Names of the Gods*, reprehended.

* i. e. Saturn.

+ i. e. Jupiter.

into Bonds by *His* * Son. These, and the rest of this sort, do *You* in such manner defend, that, one might think the *Feigners* of them not *Mad*, and *Idle*, but very *Wise* men. But, in your *Unridling* of *Names*, you took pains about what a body would pity you for. *Saturn*, for that *Saturetur Annis*, (he is full of Years;) *Mavors*, (*Mars*,) because *magna verteret* (he works mighty Changes;) *Minerva*, either *quia minueret*, (in regard she Diminishes,) *vel minatur*, (or *Menaces*;) *Venus*, because *venit ad Omnia*, (she has an Influence upon all Creatures;) *Ceres*, à *Gerendo* (from Bearing.) What a *Dangerous Custom* is † This? Beside, that. there are several of the *Names* that you'll be at a loss in. What say you to || *Vejovis*? Or, to *Vulcanus* either? Thô, since you Think *Neptunus* was so call'd à *Nando*, (from Swimming,) there can hardly be any *Name*, that you may not draw an *Etimology* of from some one *Letter*: In * which Particular, (truly,) to Me, *You* appear'd to † *Swim*, more than *Neptune* himself. *Zeno* was the *First*, that took this Great and Unnecessary Trouble upon him; *Cleanthes*, the *Next*; and, after *Him*, *Chrysippus*; to shew the Reason of *Commentitious Fables*, and from the *Names* unfold the *Ground*, why every of them was so call'd. In doing which, *You* confess Thus much, (in Troth;) that, the matter is quite *Otherwise*, than the *General Opinion* of it. For, those that are call'd *Gods* prove to be meer *Natural Things* only, not *Deities*. Nay, so far is the *Error* advanc'd; that even to what's *Really*

† Supp. of Drawing the Originals of all the Names of the Gods.

|| Or, *Ve Jupiter*, a Roman Deity; *Worship*, not for any Good, but, that he might not Hurt them. See *Rosinus*, p 232.

* i. e. That of Deriving *Neptune*, à *Nando*.

† i. e. To Fluctuate, or be more Uncertain than *Neptune*, himself; than whom, nothing is more Uncertain.

Perni-

Pernicious are both *Divine Names* apply'd, and *Religious Ceremonies* Instituted. For, * *Fever* has her Temple in the *Palatine Mount*; and we see the *Altar* of † *Orbona*, near That of the || *Lars*; as also, one consecrated to * *Bad Fortune*, on the *Esquiline Hill*.

* *Febris*: The Ancients Worship some Deities, that they might do them Good; and Appear'd O-

thers, lest they should do them any Hurt: In which Number, was this *Febris*. See *Rosinus* (concerning her) pag. 416.

† The Goddesses that us'd to deprive them of their Children. See *Rosinus*, of her, pag. 385.

|| Household-Gods. See *Rosinus*, pag. 597, 614, & 667.

* *Malæ Fortunæ*. See *Rosinus*, from pag. 353. to 360.

Let every such *Errour*, therefore, be expell'd *Philosophy*; that so, when we *Dispute* concerning the *Immortal Gods*, we may utter things worthy of *Eternal Beings*. In relation to which, I know what to * think my self; but not, how far to agree with You. You make *Neptune* to be a Spirit with † Understanding passing thorough the Water; and Speak after the same manner of || *Ceres* also. While, I am so far from comprehending this same *Intelligence* either of the *Sea*, or *Earth*, in my *Mind*, that I cannot so much as take it into my *Imagination*. So that I must Try somewhere else, to learn as well that *Gods* there are, as *What they are*; before I be able to understand what You would have them be.

* i. e. I have my Self, a Certain and Steady Opinion of the Gods; tho' I cannot consent to Your Arguments and Doctrine concerning them.
† *Intelligentia*. i. e. That she is a Spirit with Understanding (Influencing in, or) passing through the Earth.

§. 3. LET me, Now, proceed to the Rest: And, Examine, First, whether the World be Govern'd by a *Divine Providence*; Then, if the Gods take any care of *Human Affairs*:

A Transition to the Third Part of the Dispute.

* Scil. To Con-
sue him.

fairs : For, *These* are the Two Branches of your Division, that are yet Behind. Now, I am thinking, (if you'l agree to't; *Gentlemen,*) to Discourse somewhat more accurately upon them. With all My heart (Reply'd *Velleius* ;) For, I both expect yet Greater Matters ; and very much approve of what you have already deliver'd. Said *Balbus*, Then, Well ! and I shall not Interrupt you *Cotta* : But, wee'l take *Another* * Time ; and then, I doubt not but to Convince you. But—

[“ By the Injury of Time, (in concurrence (possibly) with That *Fervent Zeal* of some, in the Dawn of Christianity, that could not brook the *Profane* (or rather *Blasphemous*) Tendency of such *Sophistications*, how *Witty* soever,) the whole Disputation of *Cotta* (the *Academique*,) against the Arguments brought by the *Stoique Balbus*, in Proof of a Divine Providence, is utterly lost and perisht.

§. 4. “ THIS Last Section, (that pretends to represent *Balbus*'s Disputation as Inconclusive of the Gods consulting Human Affairs,) is Maim'd, and Imperfect : In-
“ somuch that, the Sense of the First Lines of what of it is left, is somewhat hard to
“ be made out. But, the Intent of his Citing Passages out of the *Profane Tragedies* of those Times, is, to Insinuate, that
“ Reason (which the *Stoiques*, and Other Philosophers, accounted so highly of, as
“ distinguishing Men, from Brutes,) is not
“ of Divine Original ; that, in the Ordinary
“ Use

" Use of it, it is rather a Curse, than a
 " Blessing; and that, Mankind had better
 " been wholly without it, (or however, had
 " Less of it,) than so expos'd to the Perni-
 " ciousness of its Effects: He, thinking by
 " the following Examples of Niobe, Medea,
 " Atreus, and Thyestes, to overthrow that
 " Assertion of Balbus's, (in the Second Book,)
 " Whoever is not Convinc'd, that the Mind,
 " Understanding, &c. of Man is an Effect
 " of the Divine Care, must needs be destitute
 " of these Things themselves.]

No, no; * that shall not Doe: I'll stand it † out. * i. e. Which
 you (some Poet
 or other) Advise, says Niobe.

† i. e. With the Goddess Latona; with whom this Niobe, (the
 Daughter of Tantalus, and Sister of Pelops,) for that she bore her
 Husband Amphion (King of Thebes) seven Sons, and as many
 Daughters, presum'd to Compare.

Must || I go supplicate * them like a Slave? || A Queen!
 * i. e. Apollo,
 and Diana; with whose Shafts, because Niobe's Haughty Spirit
 would not Submit, Latona got all her Children Kill'd.

Now, would not one think Niobe Rea-
 son'd notably; and contriv'd how to bring
 a heavy † Judgment upon her Self? So
 too, how shrewdly was That || Spoken?

† The Poet's Fa-
 ble her to have
 been carri'd, by
 a Whirlwind, into Asia, while Railing at Latona, and turn'd into
 a Stone.

|| Scil. by Medea.

[Pleases.

Who joyns his Hand, and Will, does what he

An Expression, that contains in it the Seed * Yes; and of all
 of all * Wickedness? Goodness too.

That

† Perhaps, *That spitefull † Man has clapt me under Bolts.*
she means her
Father Æëtes, (King of Colchis) who, suspecting her for her too
great Kindness to the Argonauts, (particularly, to the Prince of them,
Jason,) who came to steal the Golden Fleece, Imprison'd her.

I'll keep my anger close ; but he shall Rue it.
What thò't be Grief and Exile to my Self ?
It shall cost Him his Peace, and Kingdom too.

This Reason, (Forsooth,) which, you tell
us, is, by the Divine Goodness, bestow'd
only upon Men, Beasts must have none of :
See you not (now) what an || Advantage
we have by this Bounty of the Gods ? The
*same Medea, * Flying her Father, and her*
Country,

|| An Irony.

* Being got at
 liberty again;
 she assisted Ja-
 son in stealing
 the said Golden
 Fleece, and ran
 away with
 him, when she
 had done.

|| i. e. Her Bro-
 ther Absyrtus;
 touching the
 manner of whose
 Death, (yet,)

Authors vary.

Her Father in Pursuit, ready to catch her ;
She first Beheads the || Child, Then tears him
[Piece-meal :
Scattering the Limbs about : that so, while he*
Should slack his pace, to gather up the Parts ;
She might the better 'scape him, clogg'd with
[sorrow,
And save her self, by her † wonted Parricide.

* Some make her to have Fled by Sea ; others, by Land.

† And yet, we meet with no Murther (of any kind) that she had
 committed before This : Nay, some deny her to have committed even
 This either ; and make her a Good, and Wise Woman.

|| True ! but, not in the Sense intima-
 ted ; it being no fault of the Divine
 Bounty, that some Abuse it, to their
 Destruction.

* Atreus, the Son of Pelops, and
 Hippodamia, and Father to Agamem-
 non, and Menelaus.

This Woman (be-
 lieve me !) had a
 pretty stock of Sense
 and || Reason, as well
 as of Wickedness. Thus
 also, for * Him that
 prepar'd

prepar'd that Horrid Entertainment for his Brother: Did not he turn, and agitate things in his Thought, in a way of Reason?

My Wrong is Great; and Great must be the

[* Mischief, * Says Atreus, touching his

Brother Thyestes; whom, first he Banisht, for vitiating his Wife Ærope; and afterward, Recall'd; and Banqueted, with the Two Children he had got of her, dress'd in a Dish: And Thyestes, having no other way to be Reveng'd, lay afterward with his own Daughter Pelopeia, and got of her Ægytus, who kill'd Ætreus's Son, Agamemnon, after his Return from the Siege of Troy.

To press and break Thyestes's Cruel Heart.

Neither yet, is † he himself to be pass'd † i. e. Thyestes. over; who could not be Content with having entic'd the || Wife into Adultery. Of || i. e. Atreus's * which, Atreus rightly and most truly Wife Ærope; speaks, with, whom, after he had viti-ated her, he consulted how to wrest the

'Tis horrid † All; but yet the chiefest stress Lies upon This: the Whoring of a Morher, The Royal Stock Defil'd, and Bloud || Con-

[founded. Sceptre out: of his Brother's Hand, either by Killing him,

or at least getting from him, by her means, (the Lamb of the Golden Fleece) the Signum Arcanum of the Realm.

* Scil. Adultery.

† i. e. The whole Course of Thyestes's Practices.

|| So, that the Issue would be Uncertain.

Now, how Subtly did * he act, in seeking the Kingdom by Adultery?

† This further (says || he,) that, when, * Jove [had sent me

* i. e. Thyestes. † i. e. Add to this Incest. || i. e. Atreus. * Pater Coelestium.

As

* And Palladium, as it were ; it being in the Fates, that He should Reign over the Country, who had this Portentous Lamb in his keeping.
† i. e. Ærope; he enticing her thereunto, by Wiles, and Incestuous Freedoms.

|| i. e. In the Theft.

* i. e. Thieves.

As a Portent, and * Guardian, of my State, Among my Flocks a Lamb with Golden Fleece; This Lamb Thyestes stole, (once) from my

And my † Wife helpt him out in the || Exploit.

Did not * This man, now, make use of a great deal of Reason, with a great deal of Wickedness, together ?

From Tragical Examples, he now passes to Civil Wickednesses, to shew how hurtfull Reason is to Man.

* The Place where all their Controversies touching Meum & Tuum were determin'd. *

† Here the Senators sate to Consult the Affairs of the Publique.

|| The Campus Martius is here meant, which was the most stately part of the City, and here Assemblies were held, and Publique Officers chosen.

Nor is it the Stage only that abounds in These Villanies : For we ever and anon meet with Greater (almost) in the common Course of Human Life. Every Family, the * Forum, the † Curia, the || Campus, our Confederates, and Provinces can witness, that, as we make use of Reason to Good purposes, so, to Ill too ; This, Few of us, and Seldom ; the Other, Often, and Most : Insomuch that it were better, none at all had

been bestow'd by the Immortal Gods, than given attended with such Mischiefe. For, as Wine, in that it rarely does Sick Folk Good, very often Hurt, is better not administer'd, than, out of hope of an Uncertain Cure by it, to run the hazzard of killing

ling the *Patient*; So, do not I see, but it might have been as *Well*, for *Mankind*, had that *Nimble Motion of Thought*, that *Sharpness*, that *Quickness*, which we call *Reason*, since it is *Hurtfull to Many*, *Beneficial to very Few*, been wholly withheld from us, than conferr'd in so free and ample a Proportion. Wherefore, if it must be an *Argument* that the *Divine Mind and Will* has a *Care of Man*, because it hath indu'd him with *Reason*; it can have had a regard for those only, on whom it bestow'd *Right Reason*. And, *Few* such, (if any at all) are to be met with, (we find.) Now, * *You will* * i. e. *Stoiques.* by no means allow, that the *Eternal Beings*, have a *Concern* but for *Few*. So, in *Consequence*, they regard none at all.

But, Thus are you wont to Oppose This same *Argumentation*; that, it *Concludes* not the *Gods* to have provided Ill for us, that many abuse their † *Benefit*. Not a few make bad use of their *Patrimonies*; but yet, there's no gainsaying, that their *Fathers* were *Kind* in leaving them. Now, who Denies This? Or, what *Similitude* is there in the || *Collation*? For, * *Deianira* Intended not *Hercules* any Harm, when she gave him the Coat dipt in the *Bloud* of the

He produces the Answer of the Stoiques to the foregoing Argument, and endeavours, in vain, to invalidate it.
† Scil. the Divine Providence, upon the consideration that some abuse Reason.

|| Scil. Of a Patrimony, and Providence, as to Reason.

* She was the Daughtier of Oeneus King of Aetolia, betroth'd first to Achelous, and afterward to Hercules; she slew her self, because he burnt himself to avoid the Torment caus'd by the Shirt she gave him to gain his Love, being presented her by the Centaur Nessus, when he was wounded by Hercules's Arrow, for attempting to Ravish her, when he had carri'd her over the River Evenus.

Centaur;

* It is a Town of Thessaly ; where this Jason was born, who when no Physician could cure his Imposthume, went into the Army with an Intent to fight till he was kill'd ; but a Souldier of the Enemy chancing in a Skirmish to give him a cut upon this Tumour, open'd it, and so he got well on't.

Centaur ; nor he, Jason of * Pheræ Good, who with his Sword open'd his Imposthume, that no Surgeon could Cure. For many have helpt even when they thought to have harm'd ; as well as hurt, under an Intention to have befriended. So that

the Thing Given does not shew the Mind of the Giver ; neither follows it, that, because a man makes a Good use of what he Receives, therefore the Bestower meant him Kindly. Now, what Lust, what Avarice, what Villany is either set upon, without Deliberation ; or accomplisht, but by that motion of the Mind, that Cogitation, term'd Reason ? For, every Opinion has Reason in't ; Right, if it be a True, and Corrupt, if a False one. 'Tis bare Reason, that we have, (if so be we have it at all,) from the Deity ; but Right, or not Right, That's from our selves. It is not that, as a Patrimony is left, so, Reason is given to men out of the Good Will of the Gods : For, what would they have sooner bestow'd, had they design'd to doe them a Mischief ? How could there be any seeds of Injustice, Intemperance, or Timidity, were there not Reason, to support such Vices ?

Instances of Perverse Reason, out of Comedy ; as before, out of Tragedy. † Inira, Subductaque Ratione.

I e'en now shew'd you Medea and Atreus (Persons of Illustrious Condition) projecting Monstrous Wickednesses, upon a way of † Reasonable Computation. And so for the Jocular Parts of Comedy too, have they not in them a Course of Reason ?

How

How subtly does * he, in the † Eunuch, argue with himself,

* i. e. Young Phœdria.

*What must I do now? || She has shut me out:
She calls me back again: shall I Return,
Or not? No, tho' shee'd fall upon her Knees for't.*

† It is a Comedy of Terence's.

|| i. e. The Harlot Thais.

And then, * he in the *Twins* makes no scruple of opposing a Common Opinion, with Reason, in maintaining it a *Happiness* to be at the same time, in great Love, and in great Want.

* Some body or other in a Comedy of Cæcilius Statius's, entitled *Synephebi*, (the *Twins*.)

*To have a Father Covetous, Morose, [you,
Harsh to his Children, and that neither Loves
Nor takes the least Care of you——*

And he Colours this Incredible Opinion with Pretence of Reason.

You may Cozen him of part of's Income:

Or, forge a Letter in his Name, and take up

Some Debt; or else, † affright him, by a Ser-
vant:

† Supp. With the story of some Fit of Sickness, or other Mishap befall you.

*And Then, what you so hardly draw from the
Close-fisted Churl, more freely send a going.*

The same Person argues for a kind and liberal Father to be Troublefom to a Wenching Son. Whom

*I neither know which way t'Impose upon,
Nor Cheat, nor put Tricks on; so much his Bounty
Prevents all my Plots, Fallacies, and Arts.*

And what, now, are these same Wiles,
Tricks,

Tricks, Fallacies and Shams? Could there be any of them, if there were no Reason?

* i. e. Reason! O! the Noble * Present the Gods have made
† The Parasite, us! † Phormio may well say
in one of Terence's Comedies, that bears the Title of Phormio.

|| i. e. Demipho. Now let th' || Old man come when he will: For
* Scil. to I. [I've
pose upon him.

Bethought me what to doe; am * ready for him.

From Theatral,
he passes to Ju-
dicial Exam-
ples; to shew,
that the Gods
have not provi-
ded well for
Man.

† 'Twas never
known who, till
the Man con-
fess it volunta-
rily.

|| A Country of
Italy, where this
Socius was born.

But, let us from the Theatre, to the Fo-
rum. Pray'e step upon the Bench. Where-
fore? To try who burnt the Records. How
† secretly was that Piece of Roguery done?
But, Q. Socius a Splendid Roman Knight,
of the || Picene Field, confess't 'twas himself.
Who Transcrib'd the Publique Registers?
That, L. Alenius did; after he had Coun-
terfeited the Hand of the * Sex-primi.
Could any thing be Cunniger than This
Fellow? Take notice of the other Inquisiti-
ons touching the Gold of † Thokosa; the || Con-

* These were a sort of Collectors of Tribute, amongst the Romans;
and stood bound to make good out of their own Purses all Damages in
the Treasury.

† This is a famous City of France; and out of all the Churches
in it did Q. Cæpio take all the Gold he could find, to the Quantity of
above one hundred and ten thousand pound of Gold, and fifty hundred
thousand pound of Silver: but suffering a great Overbrow of his
Army, afterwards, his Commission was taken from him, his Goods
sold Subhastâ, by an Order of Senate, and himself condemn'd to a
perpetual Prison; where dying, his Carcase was dragg'd thence, and
torn in pieces at the Common Place of Execution. And Thus was he
rewarded for his Sacrilege.

|| Or rather, the Corruption of Jugurtha. For, Salust writes, that
C. Manilius Limitanus prefer'd to the People a Bill of Inquisition
touching such, by whose Advice Jugurtha, (the King of Numidia in
Africa)

Africa) was encourag'd to slight the Decrees of the Senate; as also, those that, in their Embassies, and Commands, had taken Money of him; and such as had bargain'd with the Enemy, about the War.

spiracy of Jugurtha: Call to mind that former Inquest concerning Tubulus, for * Bribes; * These he took and then, the Later, grounded upon the (when Praetor) so openly; that, the year after, † Peducæan Law, touching || his Incest. his Pretorship was expir'd, he was fain to fly for; as not daring to stand a Trial. Think upon what daily happens, Assassinations, Poysonings, Cheating of the Publique, as also, the Decrees, relating to Wills, even upon the * New Law; Next, the Accusation made in This Form of Words,

I say the Theft was Committed with † Peducæus, 'be your Privy, and Assistance. Then, the many Laws touching Breach of Trust, † Guardianship, Violation of Contract, Partnership, Fiduciary Commissions; and other foul Dealings in Buying or Selling, Lending or Borrowing. Then, Private Cases made Publique, by the || Latorian Law. And Lastly, that Purger of all Cozenage, the Law propos'd by our Intimate || i.e. Tubulus's, Friend C. Aquilius, touching * Fraudulent as I understand it; for, tho'

we read of no such Crime of his; yet had Clodius, or any body else, been meant here, he would (surely) no more have forbore mentioning Their Name, than he has his.

* Furius, and divers Others, made New Laws to strengthen and improve that old one of the 12 Tables, Paterfamilias uti legassit super Familia, Tutelave suæ Rei, ita jus esto.

† Tutelage was of Larger extent amongst the Romans, than our Wardship once amounted to; the Women, there, being in Perpetual Wardship, &c.

|| The Latorian Law provided against the Cozening of Pupils; and enakted, that no Bargain or Obligation of any under 25 years of age, should be good in Law.

* Dolus Malus; by which they understood all manner of Arts and Devices us'd toward the Cozening or Circumventing a body.

Dealing :

* No; God is not the Author of Sin; neither is it any fault of his, that Men make an ill use of his Bounties.

† i. e. Medea's Nurse, in a Tragedy of Ennius's Eni led Medea; which, 'tis said, was, for the greater part, a Translation out of Euripides.

|| The meaning of all This is; that, as the Old

Woman in the Tragedy ascrib'd all Medea's troubles to the Ship of the Argonauts; So, does the Academique impute all the Crimes and Evils of Man, to Reason only. And therefore, they wish, She, that the Ship Argo had never been built, because it brought such Misfortunes upon her Mistress; and He, that no Reason at all had been given to Man, in that it is the daily Authour (he says) of so much mischief to him.

Dealing: which he takes to be the Case, when One thing is Pretended; Another, Done: Are we now, to think, the Immortal Gods the * Authours of this Bed of Wickedness? For, if they bestow'd Reason upon Men, they gave Subtilty also; for this deprav'd Subtilty is only a slyer and more deceitfull way of applying Reason, to doe Mischief. The same Deities likewise bestow'd Fraud, Treachery, and the rest of this quality, none of which could have either Beginning, or Perfection, without Reason. Wherefore, as the old † Woman wishes, that

Th' Ax had neer been laid to th' Root of Firr,
Growing in th' Wood upon Mount Pelion;

So may I, that the Gods had not conferr'd this same Callidity upon Men; which so very few make a good use of; (nay and who so does, is many times ruin'd by those that doe not;) and such a great many, a bad: Infomuch that, one would think this Divine Gift of Reason, and Consideration, were conferr'd upon us, to Cozen, not to || doe well with.

But,

But, you *Answer* further; that * This is the Fault of the *Men*, not of the *Gods*. As, now, should the *Physician* lay the blame upon the Greatness of the *Disease*, or the *Pilot*, upon the Violence of the *Tempest*; they were not only *weak*, but deserv'd to be *laught* at: For, who would have made use of you, might a body tell them, were there no such † things at all? We may press This much more Closely upon the *Deity*. The Fault, || you cry, is in the Viciousness of *Men*. || *i. e. You God.* Why, then you should have given them a *Reason* free from *Vices* and *Imperfections*. Now, what place was there for the *Errour*, in the *Divinity*? For *Patrimonies* we leave, in *hope* of having plac'd them well; wherein we may be *mistaken*: But, how could the *Godhead* be deceiv'd? What, so as *Phæbus* was, when he took up his Son * *Phaethon* into his *Chariot*? Or, as *Neptune*, when *Theseus*, having obtain'd leave of this his *Father*, to ask † three Things, was the Destruction of || *Hippolytus*? These are * *Poetical Deities*: But, let *Us* be *Philosophers*,

He produces another Answer of the Stoiques; and does what he can to weaken it.

* *i. e. The Abuse of Reason.*

† *i. e. Diseases or Tempests.*

|| *i. e. You God.*

* The Son of Sol and the Nymph Clymene; who, having prevail'd upon his Father to swear by the River Styx to grant him a

With, desir'd the guiding of the Chariot of the Sun for one day; and, his Father not being able to deny it, at a less penalty than the losse of *Nectar* and *Ambrosia*, (the Food of the Gods, according to Poetical Fable,) nor to dissuade him, by representing the danger, from pressing it, he mounted, set the World on fire, and was struck with a Thunderbolt, into the River *Eridanus*, by *Jupiter*.

† *i. e. That he might Return from Hell, get out of the Labyrinth, and that Neptune would accelerate his Son's Death.*

|| He was torn in pieces by his Chariot-horses, as he fled from his Father *Theseus*, when he was accus'd of Adultery by his Mother in Law *Phædra*, whose Solicitations he refus'd.

* *Sol* and *Neptune*, as well as the rest of the National Deities, were feign'd by the Poets, the Divines of the Heathens.

the

* A Philosopher of Chios in the Archipelago.

† A Philosopher that plac'd Beatitude in Pleasure.

|| Tho' the Masters themselves never meant it so.

* i. e. That you Stoiques Descent, in the Deity.

† They call'd her Providence, from Fore-knowing and Foreseeing.

the Authours of *Truths*, not of *Fables*. But yet, these very *Gods* of the *Poets*, had they been aware of their *Concessions* proving *Hurtfull* to their *Sons*, must have been thought to blame, to make them. And if, what * *Aristo* of *Chios* us'd to say, were *Right*; that *Philosophers* doe harm to such of their *Disciples*, as make a *wrong* Interpretation of what's *well* Deliver'd; for, 'tis no new thing, for † *Aristippus's* School to produce men || *Voluptuous*; and *Zeno's* || *Morose*: Absolutely, 'twere better, if the *Auditours* be likely to go away *Tainted*, because they'l understand the *Disputations* of *Philosophers* amiss, that they held their Tongues, than be *Hurtfull* to those that *Hear* them. So now, if Men turn the *Reason* given with a *good* Intent by the Immortal *Gods*, into *Fraud*, and *Subtilty*, it had been better to withhold, than to bestow it: For, as, if a *Physician* allow *Diluted Wine*, to a *Patient* that he knows will, then, take it *unmixt*, and presently *Die* upon't, he is much to blame; so, is that *Providence* of * *Yours* worthy of *Reprehension*, for giving *Reason* to those she foresaw would make a perverse and wicked use of it. Unless, perchance, you say she was not aware of This. I wish you would; but you will not dare: For, I am not Ignorant how highly you account of her † *Name*. But, we may now bring this *Disputation* to an *Issue*. For, if *Philosophers* are agreed, that *Folly* is an *Evil* weighing heavier than all the *Incommodities* of *Fortune* and *Body* together, in the *Other* Scale: And, if none attain

attain to * *Wisdom* : We all of us, whom you pretend to be so admirably well provided for by the *Eternal Beings*, are *Conversant* in the greatest *Miseries*. For, as it comes all to a point, whether no man Living be in *Health*, or no man Living can be in *Health* : So, do not I see any great difference betwixt no man's being *Wise*, and the *Impossibility* of any mans being so.

But I say too much, upon so clear a matter. † *Telamo*, in a *Verse*, concludes the *Whole Question*, whether the *Deities* neglect *Man* :

For, took they care of him, it would go Well
With th'Good ; Ill, with the Bad : which,
now, it does not.

† The Son of *Æacus*, King of the Isle *Salamis*, one of the *Argonauts*, Companion of *Hercules* in taking of *Troy*, and Father of *Ajax* : whose unhappy end he bewailing, in a *Tragedy*, (not now *Extant*,) brake forth into *Blasphemous Expressions*, (as not unusual with *Desperate persons*,) which the *Academie* has, here, serv'd himself of, against *Providence*.

Regarded they *Human kind*, they ought to have order'd, (truly,) that all had been *Vertuous* ; Or, if not thus much, certainly, provided for the *Just*. Why then, were those most *Valiant* and *Excellent Persons* the two || *Scipio's* destroy'd by the * *Carthaginian*, in *Spain* ? Why lost † *Maxi-*

|| i. e. *Cneius*
and *Publius*,
(*Brothers* ;)

who, being sent into *Spain*, wrested the greater part of it out of the hand of the *Carthaginians* : But, soon after, lost it again ; being both slain by the *Punique Treachery*.

* i. e. *Asdrubal*, General of the *Carthaginian Army* in *Spain*.

† i. e. *Q. Fabius*, surnam'd *Cunctator*.

* The *Stoiques* held all to be *Fools*, that attain'd not to that *Supreme Wisdom* that they feign'd in their *Minds*. So that, according to Their *Opinion*, the Number of the *Wise* was a very slender one. He proceeds to *Impugn Providence* ; by *Examples of Good men Afflicted*, and *Bad, Prosperous*, in this *World*.

|| i. e. The Carthaginians under the Conduct of Hannibal.

* Paulus Æmilius, the Consul † A Village of Apulia, where Hannibal slew forty thousand Romans; and so many Gentlemen, that he sent 3 Bulhels of Gold Rings (which none under the degree of Knight might wear, at Rome). to Carthage, as a Token of his Victory.

mus his Son the Consul? Why kill'd || they * Paulus, at † Canna? Why was the Body of || Regulus expos'd to the Cruelty of the Carthaginians? Why could not his own Roof * protect † Africanus? But, These, and a great many more, are of Ancient Date; come we to what's of Later. Why is the most Innocent, most Learned of Men, my Uncle || P. Rutilias, in Banishment? Why was my * Colleague † Drusus murder'd in his own House? Why was the very Pattern of Moderation and Prudence, the High Priest || Q. Scævola, stab'd

|| Marcus Attilius Regulus, a Roman Consul; who, being taken Prisoner by the Carthaginians, in the First Punique War, and sent back to Rome, to be Exchang'd, with Others, perswaded the Contrary; and, chose rather to return and be Cruelly put to Death: for, they put him into a Hog'shead stuck full of Iron Spikes, cut off his Eye-lids, that he might never be able to Sleep, and starv'd him over and above.

* i. e. From a Violent Death; he being kill'd at his Country-house, either by his Wife's means, or by himself.

† i. e. Scipio, the Son of Scipio Cornelius, the First of the Family of the Scipio's: He was call'd Africanus, from his Victories over Hannibal, in the second Punique War.

|| P. Rutilius Rufus, being Accus'd of Bribery by M. Scaurus, by the Conspiracy of the Publicans, upon whom he had been very strict, in Asia, for their Rogueries, was, by the Knights that sat upon the Accusation, sentenc'd to Banishment; to the great loss and grief of his Country: Which Exile yet, he bore so magnanimously, that, when the Dictatour Sylla call'd him home, he was so far from accepting the favour, that he remov'd further off. He wrote the History of his own Life, and of the Numantine War.

* i. e. In the Pontifice.

† i. e. Marcus Livius Drusus; who was stab'd by Varius, a Turbulent and Ruffianly kind of a Fellow.

|| i. e. Q. Mutius Scævola; who, as Paterculus writes, was stab'd by Damippus the Prator, because he seem'd to favour Sylla's Interest:

rest: Others, that he was slain by the Serjeants of Marius's Guard; as he was flying to the Altar of Vesta.

at the Feet of the Image of Vesta? Nay, why were so many * Prime Citizens, before him, butcher'd by Cinna? Why was the most Perfidious † C. Marius able to shorten the days of || Q. Catulus, so Illustrious of Degree?

* i. e. The Consul Octavius, Lucius Cornelius Merula the Flamen Dialis, Marcus Antonius Chief both

of the City, and of Eloquence, &c. who were murder'd by the Appointment of this Cinna.

† He overcame Jugurtha in Numidia, and afterward Troubled the Commonwealth, by the Divisions between Him and Sylla.

|| An Oratour, and Consul with Marius; who, hearing that Marius aim'd at his Life, shut himself up in a Room new-plaster'd, with a Fire made in't, and Choak'd himself with the Steam, and Smoak; so, preventing the bloody Insolencies of his Enemies.

Upon the whole matter; had but this Etnique been aware of the Immortality of the Soul, and the Certainty of a Future Retribution; he would never have confin'd the Felicity of Man within the Narrow Circle of the Cradle, and the Grave; nor thought hardly of Providence, for such its Conduct of Sublunary Affairs.

The Day would be Spent stood I to reckon up the many Good men, that have labour'd under Afflictions. And, as soon, if I recounted the Prosperities of the Wicked. For, why Departed Marius so * happily, Aged, at his Own House, and in his Seventh Consulship? Why did the Cruel Cinna Domineer so † long? But, he was punish'd from Happy, when he Dy'd; at least in his own Thoughts.

Still, against Providence; by Examples of Wicked men escaping Unpunish'd, and Dying in Peace.

* Historians make him to have been far

† Being made Consul in the 667. year of the City, and seeking to Emuloil the State, he was expell'd by his Colleague Octavius; but, drawing in Marius, Carbo, and Sertorius to his Party, by force of Arms he put himself into Rome, and the Re-exercise of the Consulship: but yet, his Tyranny was not long liv'd; for, before the coming of L. Sylla, he was kil'd by his own Souldiers, at Ancona, in a Matiny.

at last. Had it not been better, thò, to have hinder'd and prevented his Murthering so many *Eminent Citizens*, than cut him off afterward? But, the *Bloudy Varius* * Dy'd under the most *Expusite Torments*. After he had kill'd *Drusus* by the *Sword*, † *Metellus* by *Poyson*: Better, to have preserv'd *Them*, than meted *Him* at length the Reward of his *Villanies*. Forty all but two Years Tyranniz'd *Dionysius* over a most *Opulent and Flourishing* || *City*: and, before *Him*, how many, * *Pisistratus*, in the very † *Flower of Greece*. But, || *Phalaris*, and * *Apollodorus* expir'd by *Torture*? True, but they had Murther'd and Destroy'd great numbers first. *Pirates are often put to Death*: And yet, no denying but more *Captives*, than *Pirates*, have Dy'd miserably. We reade, that † *Anaxarchus* (the || *Scholar of Democritus*) was Pounded to death by the * *Tyrant of Cyprus*: And, that *Zeno* of † *Elea*

* By *Sylla*, possibly.
† Perhaps this was the *Metellus*, surnam'd *Numidicus*.

|| i. e. *Syracuse*, in *Sicily*.

* I can hardly allow him to have been a *Tyrant*; being so illustrious, both for his *Stock*, his *Eloquence*, and *Moderation*, that the *Athenians* seem'd to prefer so free

a *Servitude* to their former *Liberty*.

† So, by an *Antonomasia*, he calls *Athens*.

|| A *Tyrant of Agrigentum* in *Sicily*, who first burnt *Perillus* in the *Brazen Bull* that he had made and presented him, for the *Tormenting* of Others; and, afterward, a great many more: But, was himself, at last, (possibly) *Tortur'd* to death in't, by his *Subjects*.

* Some make him to have been a *Tyrant of Cassandria* (otherwise call'd *Photidia*) in *Macedonia*: Of what manner of *Death* he Dy'd, I reade not.

† He was born at *Abdera* in *Thrace*.

|| He heard *Diomenes* (also) of *Smyrna*, and *Metrodorus* of *Chius*; as *Laertius* writes.

* i. e. *Nicocreon*, who pounded him to death in a *Mortar*, for saying, at one of *Alexander's Feasts*, (where his *Wit* and *Learning* had made him a *Guest*,) there wanted nothing at the *Treat*, but the *Head* of this *Tyrant of Cyprus*: Now he happening to be present at that time, bore him a *Grudge* ever after; tho' he durst not touch him as long as *Alexander* liv'd.

† *Elea*

† *Elea*, Dy'd in || *Torments*. What shall I say to † *Socrates*? Whose Death when I read in * *Plato*, I can never hold *Weeping*. See you not, now, that, in the *Judgment of the Gods*, if so be they Tend *Human Affairs*, there is no difference at all betwixt the *Good*, and the *Bad*? † *Diogenes* (the || *Cynique*) us'd to say, that *Harpalus*, (counted the most *Fortunate Robber* of those *Times*,) was a *Living Testimony* against the *Immortal Gods*, in that he liv'd so long, following that *Course of Life*.

† *A City of Lucania, in Italy.*
|| *Some say he was not Tortur'd to Death; but, that being put upon the Rack for animating the Young Nobility to recover their Liberty, he so incens'd the Agrigentines against Pha'a-*

ris, that they presently Hon'd the Tyrant to Death, and sav'd Zeno.

† *A Philosopher of Athens, pronounc'd the Wisest of Men, by the Oracle: Being Condemn'd to Death,, upon the Threefold Charge of Destroying the Divinity of the Gods of his Country, setting up Others in their places, and corrupting the Youth, he dy'd by a Glass of Poyson given him in Prison.*

* *In his Book entitl'd Phædo.*

† *He was the Scholar of Antisthenes (the Founder of the Sect) who left him his Staff for a Legacy.*

|| *A Sect of Philosophers call'd, Σκῆνιστοι, Σκῆνισται; from their Impudence; (whereof the Dog was a Symbol, with the Ancients;) they Treating Princes and Peasants, nay and he even God himself, at one and the same course rate.*

After the before-mention'd *Dionysius* had pillag'd the Temple of *Proserpina*, at * *Locri*; he set sail again for *Syracuse*: And steering his Course with a favourable Wind, See ye not, Friends, (said he, *Smiling*,) what a good Voyage the Gods give Church-Robbers? And, being an Acute man, when he saw † *This* well, he persisted in the Opinion: For, having brought his Fleet to

Dionysius's Sacrileges Unreveng'd, produc'd against Providence, still.

* *A City in Magna Grecia.*

† *Scil. That his Voyage was all along prosperous.*

* It is now call'd *Morea*; and is the famousst Peninsula of all Europe, join'd to Greece by a very narrow Isthmus (or Neck of Land) between the *Ægean* and *Ionian Seas*.

† A City of *Peloponnesus*, where *Jupiter* was worshipt.

‡ Of *Sicilia*.

* *Peloponnesus*, and enter'd the Temple of *Jupiter*, at † *Olympia*, he dis-rob'd his Statue of a *Golden Mantle* of great weight, (which *Gelo* the || Tyrant had, out of the Spoils of the *Carthaginians*, bestow'd upon it,)

Jeasting thus, that a Coat of Gold was Heavy for the Summer, Cold for Winter; and threw over a Woollen one, That being proper (he said) for any Season of the Year. The same Person Order'd the *Golden Beard* of *Æsculapius*, at * *Epidaurus* to be pluckt away: in that it was not Decent (he cry'd) for the Son to have a Beard, when the † Father, in all Temples, had none at all. Moreover, he commanded the *Silver Tables*, whereon, according to the Custom of Ancient Greece, these Words, *OF THE GOOD GODS* were stamp'd, to be Remov'd out of all Vestries; saying, he would make use of their Goodness. Further, he scrupl'd not to take away all the little *Golden Images* of the Goddess *Victoria*, the *Cups*, and the *Coronets*, which the || Statues held in their hands stretcht out; crying, he did not * Take, but † Receive them: For, 'twere Foolishness, to refuse what's held out and given by them,

* A City of *Peloponnesus*, where *Æsculapius* was more particularly worshipt.

† i. e. *Apollo*; whom they us'd to paint without a Beard, in regard of the Perpetual Youth (as it were) of the Sun; But, *Æsculapius* with one, designing thereby, that Prudence, so Necessary for the Practicers

of Physique, (whereof he was the Inventour,) was the Effect of much Time, and Experience. And yet, *Pausanias* says, that the *Phrygians* painted *Æsculapius* without a Beard; and, the *Syrians* *Apollo* with one; upon other Considerations.

‡ i. e. Of the Gods.

* scil. Against their Will.

† sc. Of the Gods, freely offering them with the stretcht out hands.

to whom we pray for *Favours*. 'Tis also Written, that he had what was thus taken out of the *Churches* brought into the *Market*; call'd in *Chapmen*, by the *Cryer*: And, having got the *Mony*, that he, by *Edict*, commanded the *Buyers* to convey all the things again, to their respective *Temples*, by a *Certain Day*. Thus, did he accompany the *Impiety* to the *Gods*, with a *Wrong* to *Men*. Him, now, neither *Olympian Jupiter* smote with a *Thunderbolt*; nor, *Æsculapius* sent out of the *World*, languishing under any *Grievous*, and *Cronical Disease*: But Dying in his * *Bed*, he was attended to the * *Pile* with the *Mournfull* sound of † *Bells*; and left his so *Ill-got Power*, as *Just* and *Lawfull*, for an *Inheritance*, to his || *Son*.

* Yet Justin says, that, being at length overcome by the Carthaginians, he was kill'd by

his *Domestiques*. *Plutarch*, and *Probus*, write, that he Dy'd upon a *Dose* of *Poppy*, given him to that end by his *Physician*, at the desire of the *Tyrant's* eldest *Son*, call'd also *Dionysius*.

† As was sometime practis'd, by the *Greeks*, at the *Funerals* of *Great Persons*.

|| Whose whole *Life* afterward, and *End*, were most miserable; he being not only stript of all his *Father* had left him, but four times banisht; ending his *Days* in *Exile*, no body knows where, or how.

It is with some *Unwillingness*, that I *Discourse* upon This *Topique*; for, it may seem to give *Encouragement* to *Evil-doing*: And so might it *Justly* be thought, were it not that the *Conscience* of every man, without any *Divine Providence*, has great *Authority*

Conscience set up in the *Place* of *Providence*. The *Stoical Doctrine*, that the *Gods* neglect smaller matters confuted by their Other *Tenet*, that nothing is *Great*, but *Vertue*; he labouring to shew, that they do not give *Vertue* to *Men*, according to the *Common Judgment* of the *Pagans*, any more than *Wisdom*.

over him, in the matter of *Vice*, and *Vertue*: Which same *Conscience*, if once it be De-thron'd, we then no longer care what we doe. For, as neither a *House*, nor a *Commonwealth*, can well be deem'd *Model'd* according to *Reason*, and *Præcædential* *Institutions*, if there be no *Rewards* for *Honest Actions*, nor *Punishments* for *Transgressions*: So, can there not (surely) be any *Divine* *Governance* of the *World* with respect to *Men*, if no *Distinction* be made betwixt the *Good*, and the *Wicked*. But, the Gods neglect *Smaller* matters, and regard not the little *Fields*, or *Vine-Plants* of *Particular* men: Neither, if

*† i.e. The hurt-
full force of
Heat or Cold,
whereby Plants
are scorcht.

|| i. e. Balbus.

* A City of
Campania, in
Italy.

† A Sentence of
Banishment, a-
mongst the Ro-
mans, involv'd
in it the Loss of
Goods and
Chattels, Pri-
vileges of a Ci-
tizen, &c.

|| Accord'g to
the Doctrine
of the Stoiques,

* *Blasting*, or † *Hail* do harm to ought, is
This taken notice of by *Jupiter*. Even *Kings*
Tend not every little thing within their Do-
minions. For so || You told us. As if, now,
I had before complain'd of the loss only of
P. Rutilius's Farm near * *Formie*, not of
his *Whole* † *Estate*. And indeed, 'tis a *Ge-
neral* *Opinion*, that, *External* *Benefits*, *Vine-
yards*, *Crops* of *Corn*, *Olive* yards, *Plenty* of
Grain, and *Fruits*; in short, all *Blessings*
and *Advantages* of *Life*, we are beholden
for to the *Gods*; but *Vertue*, none ever
thought they receiv'd from the *Deity*.
And, upon *Reason*, This: For, in confide-
ration of *Vertue*, are we worthily *Commend-
ed*, in It do we rightly *Glory*; which would
not be, stood we indebted to the *Di-
vinity*, for the *Gift*, not to our *Selves*.
In the Case of an *Augmentation* of *Ho-
nour*, or of *Estate*; or the *Acquisition* of
any || *Fortuitous* *Good*, or *Depulsion* of *Evil*,
we return *God Thanks*, and assume nothing
to.

to us of *Praise*. Did ever any body ^{'tis only} *Virtue* *Thank* the Deity, for his being a *Good man* : ^{that is} *Great* ; But only , a *Rich, Honourable, in Safety* ? ^{all things else,} *Therefore*, give we the *Epithetes* of * *Best*, ^{as Riches, Plea-} *Greatest* , to *Jupiter* , not that by *Him* ^{sures, Honours,} we are *Just, Temperate, Wise* ; but ^{&c. are to be} *Safe, in Health, Wealthy, and Plentifull*. ^{plac'd amongst} Never any offer'd their † *Tenth part* to *Hercules*, if he happen'd to be *Wise*. *Pythagoras*, ^{things of Smal-} upon making some *New Discovery* in *Geometry*, is said to have kill'd an *Oxe* to the || *Muses* : *Thô*, I don't believe it ; because he would not *Sacrifice* even to *Apollo* at * *Delos*, lest he should pollute the *Altar* with † *Bloud*. But, to return to my *Purpose*, ^{ler Concern-} *This* is the *Perswasion* of all men, that *Fortune* is to be had from the *Gods*, *Wisedom* from our *Selves*. Although we *Consecrate Temples* to the *Mind*, to *Virtue*, and to *Faith*, yet ^{* Optimus} *These* (we see) are plac'd in our *selves* : The ^{Maximus.} *Matter of Hope, Safety, Wealth, Victory*, is to be sought of the *Deity*. ^{† As some}

^{† His Transmigration of Souls kept him from} *Wise*. *Pythagoras*, upon making some *New Discovery* in *Geometry*, is said to have kill'd an *Oxe* to the || *Muses* : *Thô*, I don't believe it ; because he would not *Sacrifice* even to *Apollo* at * *Delos*, lest he should pollute the *Altar* with † *Bloud*. But, to return to my *Purpose*, *This* is the *Perswasion* of all men, that *Fortune* is to be had from the *Gods*, *Wisedom* from our *Selves*. Although we *Consecrate Temples* to the *Mind*, to *Virtue*, and to *Faith*, yet *These* (we see) are plac'd in our *selves* : The *Matter of Hope, Safety, Wealth, Victory*, is to be sought of the *Deity*. ^{* The most si-} *Wise*. *Pythagoras*, upon making some *New Discovery* in *Geometry*, is said to have kill'd an *Oxe* to the || *Muses* : *Thô*, I don't believe it ; because he would not *Sacrifice* even to *Apollo* at * *Delos*, lest he should pollute the *Altar* with † *Bloud*. But, to return to my *Purpose*, *This* is the *Perswasion* of all men, that *Fortune* is to be had from the *Gods*, *Wisedom* from our *Selves*. Although we *Consecrate Temples* to the *Mind*, to *Virtue*, and to *Faith*, yet *These* (we see) are plac'd in our *selves* : The *Matter of Hope, Safety, Wealth, Victory*, is to be sought of the *Deity*. ^{mous of all the} *Wise*. *Pythagoras*, upon making some *New Discovery* in *Geometry*, is said to have kill'd an *Oxe* to the || *Muses* : *Thô*, I don't believe it ; because he would not *Sacrifice* even to *Apollo* at * *Delos*, lest he should pollute the *Altar* with † *Bloud*. But, to return to my *Purpose*, *This* is the *Perswasion* of all men, that *Fortune* is to be had from the *Gods*, *Wisedom* from our *Selves*. Although we *Consecrate Temples* to the *Mind*, to *Virtue*, and to *Faith*, yet *These* (we see) are plac'd in our *selves* : The *Matter of Hope, Safety, Wealth, Victory*, is to be sought of the *Deity*. ^{Cicladés in the} *Wise*. *Pythagoras*, upon making some *New Discovery* in *Geometry*, is said to have kill'd an *Oxe* to the || *Muses* : *Thô*, I don't believe it ; because he would not *Sacrifice* even to *Apollo* at * *Delos*, lest he should pollute the *Altar* with † *Bloud*. But, to return to my *Purpose*, *This* is the *Perswasion* of all men, that *Fortune* is to be had from the *Gods*, *Wisedom* from our *Selves*. Although we *Consecrate Temples* to the *Mind*, to *Virtue*, and to *Faith*, yet *These* (we see) are plac'd in our *selves* : The *Matter of Hope, Safety, Wealth, Victory*, is to be sought of the *Deity*. ^{Ægean Sea,} *Wise*. *Pythagoras*, upon making some *New Discovery* in *Geometry*, is said to have kill'd an *Oxe* to the || *Muses* : *Thô*, I don't believe it ; because he would not *Sacrifice* even to *Apollo* at * *Delos*, lest he should pollute the *Altar* with † *Bloud*. But, to return to my *Purpose*, *This* is the *Perswasion* of all men, that *Fortune* is to be had from the *Gods*, *Wisedom* from our *Selves*. Although we *Consecrate Temples* to the *Mind*, to *Virtue*, and to *Faith*, yet *These* (we see) are plac'd in our *selves* : The *Matter of Hope, Safety, Wealth, Victory*, is to be sought of the *Deity*. ^{where Latona} *Wise*. *Pythagoras*, upon making some *New Discovery* in *Geometry*, is said to have kill'd an *Oxe* to the || *Muses* : *Thô*, I don't believe it ; because he would not *Sacrifice* even to *Apollo* at * *Delos*, lest he should pollute the *Altar* with † *Bloud*. But, to return to my *Purpose*, *This* is the *Perswasion* of all men, that *Fortune* is to be had from the *Gods*, *Wisedom* from our *Selves*. Although we *Consecrate Temples* to the *Mind*, to *Virtue*, and to *Faith*, yet *These* (we see) are plac'd in our *selves* : The *Matter of Hope, Safety, Wealth, Victory*, is to be sought of the *Deity*. ^{is said to have}

brought forth *Apollo* (whose most *Famous Temple* was there) and *Diana* : Whence it is also thought to be *Consecrated* to them ; which *Opinion* kept the *Persians* from attempting any thing against it in their *War* with *Greece* : They brought up no *Dag* in the *Island*, nor *Bury'd* any one in it, nor suffer'd any *Woman* to *Lye* in there.

† His *Transmigration* of *Souls* kept him from *Spilling* any *Bloud* whatever.

Wherefore, the *Prosperity*, and *Good Luck* of the *Wicked*, disprove, (as *Diogenes* said) the *Power* and *Providence* of the *Gods*. But *Good men* are sometimes

He *Resumes* the *Impious* saying of *Diogenes*: And seeks, as well as he can, to elude the *Objection* that some *Good men* are some-time *Fortunate*, by two *Answers* of *Diagoras's*.

Fortunate also. And *This* we ascribe, and attribute to the *Immortal Beings*, without any manner of *Reason*. Upon *Diagoras*

* *An Island in the Aegean Sea, near Thrace; call'd heretofore, Dardania: Or rather, a City thereof, of the same Name with the Island it self.*

† *i. e. In the Temple; as was the Ancient Custom of Greece, and Rome.*

|| *It had the Best Harbours in it, of any Island in that Sea; as Pliny Witneses.*

(call'd the *Atheist*,) his coming to * *Samothracia*, and a Friend's saying to him, *You, Sir, that think the Gods neglect Human Affairs, see you not, by all those Pictures † there, what a many, by Vows, have 'scap'd the Violence of Tempests, and got safe into || Harbour?* He Re-

ply'd, *That's only a Custom; For, there are None hung up, of such as suffer'd Shipwrack, and perish'd in the Sea. The same Person being told by the Mariners, in a Storm, that the Judgment befell them Justly, since they had taken Him on Board; he poynted to Others, under the like predicament, in the same Voyage; and askt if they thought Diagoras's were in those Vessels also. Now, so it is; that, * as to Good or Bad Fortune, 'tis all one, What you are, or How you live.*

* *An Impious Expression. Exceptions against the Resembling of the Divine Providence to that of Kings: against their making the Son to Suffer, by her, for the Sins of the Father, as Unjust. And, an Assertion, that Men are the Authors and Instruments of Punishments, not the Gods.*

† *i. e. Balbus.*

The Gods (said † he) Animadvert not All things: For, neither do Kings. Now, what proportion is there in the Comparison? Kings, if they knowingly fail in their Care, 'tis ill done of them: But, God has not so much as the Excuse of Ignorance. And truly, you Defend him Stoutly, while you affirm the Power of the Deity to be such, that, tho' one should, by Death, escape the Punishment of his Wickedness, yet, those Sins are Visited upon his Children, his Nephews, or his Posterity.

Posterity. O the wonderfull Equity of the Gods ! Would any City tolerate the Enactter of a Law that should Condemn the Son, or Nephew, for the Crimes of the Father, or Grandfather ?

*When will an End be put * to th' Cutting off Of † Tantalus's || Race ? Or, Punishment Enough had for the Death of * Myrtilus ?*

** Says some Poet or other, bemoaning their Hard Fate.*

† Tantalus was the Son of Jupiter and the Nymph Phlois, and King of Phrygia ; who, Entertaining some of the Gods, an^d, to make trial of their Divinity, serving up his Son Pelops at the Feast ; was punished by being made to stand up in Water to the Chin, with pleasant Apples at his Mouth, yet unable to compass either.

|| Or rather, Pelops's Race : For, it was he that kill'd Myrtilus, not Tantalus.

** A Son of Mercury ; Drowned, instead of being Rewarded, by Pelops ; (whom Jupiter had reviv'd, and, for his Shoulder that Ceres had eaten up, given him an Ivory one ;) for whom, at a Race, for Hippodamia, (when 12 had run and lost their Lives,) he left the Chariot-wheel loose, and brake the Neck of his Master Oenomaus, a King of Elis, who was told by the Oracle that his Son-in-law should occasion his death, as it fell out. But, the Kindred, and Posterity of Pelops, (Thyestes, Ægisthus, Agamemnon, Niobe, Orestes, &c.) were ever after Unfortunate, and came to Untimely Ends.*

Whether the Poets have deprav'd the Stoiques, or They given Authority to the Poets, is not easie to say : But, Monstrous and Incredible things are deliver'd by them both. Now, neither was the Vexation of whom

the Iambicks of † Hipponax hurt, or, or of him wounded by the Verses of || Archilochus, occasion'd by the Deity; but,

** An Ephesian Poet, so Deform'd, that Bupalus drew his Picture to be laugh'd at ; which so incens'd him, that he wrote an Invective against him, and made him hang himself.*

|| A Parian Poet, who wrote such Iambicks against his Father in Law Lycambes (for Espousing his Daughter Neobule to him, and afterwards refusing to give her,) is forc'd him to hang himself, and that his Daughter also.

it

* *The Son of Priamus, who stole away Helene, and so occasion'd the Destruction of Troy, and of all his Family.*

† *The God of Physique.*

|| *A Famous Physician of*

*Coüs, who dy'd in the 104. year of his Age. * i. e. Laws. † i. e. The Citizens of Sparta, the Metropolis of Lacedemonia. * A King of Sparta, who having made many Severe Laws, pretended he Establish'd them by Divine Inspiration, and the advice of Apollo himself.*

Two more Examples, to confirm his Thesis that Men, not the Gods, are the Occasion of all Evils and Misfortunes to Men; in that the Deity cannot be Angry. An Objection, that they could have prevented them, not an-

swer'd as one would expect. He concludes, there is no Providence at all, with Relation to Human Affairs. * General of the Achaians; who turn'd the Liberty allow'd by the Romans to their Hurt, and offer'd Violence to their Embassadors; which occasion'd the War, that ended in the destruction of Corinth. † i. e. Occasion'd the Overthrow, and Destruction. || The Capital City of Achaia in Greece. * The Carthaginian General, who, for the Cruelty he us'd to the Souldiers under the Scipio's in Spain, was the Cause of Carthage's being burnt, and utterly destroy'd by Publius Cornelius Scipio, the Proconsul. † The Metropolis of Africa. || And so, after a sort was the Occasion of their Overthrow, may some Stoiique object. * The Will is the Mistress of the Faculties.

it proceeded from themselves. Nor, when we reflect upon the Lust of *Ægisthus*, or of * *Paris*, derive we the Cause from God, while we hear the Voice, (I may say) of the Crime. Nor yet, do I impute the Recovery of so many Sick to † *Æsculapius*, more than to || *Hippocrates*: Or, think the *Lacedemonian* * *Discipline* was given the † *Spartans* by *Apollo*, rather than by * *Lycurgus*:

I say, that * *Critolaus* † overthrew || *Corinth*; * *Asdrubal*, † *Carthage*: 'Twas *They*, put out those two Eyes of the Sea-Coast, and not that the Divinity had taken Offence against any; You saying, he cannot be mov'd to Anger at all. But, Undoubtedly he was able to have reliev'd, and || preserv'd such Great and Famous Cities; there being nought that God cannot doe, (as You Teach,) even without any labour: For, as the Members of Man's Body, are easily mov'd by the Mind, and * Will; so, is every thing possible to be done,

mov'd

mov'd, and chang'd, by the Divinity of the Gods. Neither say you *This* in a way of *Fondness*, and *Superstition*, but *Physically*, and upon *Rational Assurances*: In as much as the * *Matter whereof All is made, and † Is, is so yielding and malliable, that not ought but may, in an Instant, be fashion'd out of it, and chang'd*; And, that, it is the Divine Providence, that has the Command and Disposeure of this Universal Matter: And therefore, turn she which way she will, she can effect whatever she pleases. So || now, either she knows not what she is able to doe, Neglects Human Affairs, or cannot Discern that which is Best.

She takes no Care of Particular Men. Well! Nor of Cities. Not So: Nor of Countries neither, and Nations. Now, if she slight even These, what marvel, if the Whole Race of Man be neglected by her? But, how can you say the Gods attend not all things; and yet affirm, that Dreams are imparted to, and distributed amongst Men, by the Immortal Beings? Much good may't do ye with these same * *Dreams* then; since Your Opinion stands for the Truth of Dreams. You say, further, that Vows are certainly beeded by the Deity. Now, Individuals make These. Consequently, the Divine † *Mind* regards Particulars. Observe ye her not, therefore, to be less busie than you speak of? But, suppose her very much taken up; turning about Heaven, Overseeing the Earth, Governing the Water; Why yet, lets she so many Deities be Idle, and doe nothing at all? Why lets she not some or other Unemploy'd Gods (for You, Balbus, have expounded them to be Innumerable) over Human Affairs? This is in a manner all I had to Deliver, concerning the Nature of the Gods; not to the Intent of Destroying it, but only of letting you see how Intricate a Point it is, and difficult to be Explain'd.

When Cotta had thus spoke, he made an End. And, Balbus Return'd upon him. You have born very hard (indeed) Cotta, upon the Disputation with so much Religion and Foresight || instituted, by the Stoiques, touching the Providence of the Gods: But, since Night is coming on, you shall allow me some other day, to Argue against what you have said. For, the Contest must be for * *Religion* and * *Sacrifices*, for the Temples and Holy Places of the Gods, and for the

* i. e. The Materia Prima.
† i. e. Of it self, and not by Accident.
|| The Academique's Inferences from this Doctrine of the Stoiques.

A Gradation, from Particulars to all Mankind, in Denial of Providence. The Stoical Tenets Clash one with another. He concludes with denying it to be his Meaning, to Destroy the Divinity of the Gods.

* i. e. Providence, and other Stoical Tenets.
† i. e. Providence.

The Conclusion

|| And, by Arguments Confirm'd.

** Pro Aris & Focis. A Proverb.

* So the Romans held them to be; Romulus being thought to have kill'd his Brother Remus, because he Profan'd the low and new built Walls of Rome, by Leaping over them: But yet they Consecrated not the Gates, in that they were of Common Use. † Because Religion is a stronger Safeguard

to a City, than either Walls or Bulwarks. The Little Island of Delos was not afraid of any body, tho' so vast a Treasure was in it, and it had no manner of Defence belonging to it. || Scil. Temples, Altars, &c. * i. e. Not to stand up in the Defence of. † This is spoken Ironically. || No, the Stoiques, and Romans held not Dreams to be sent by Jupiter, but some other Deity, as Persius intimates in his Second Satyre.

Judgments upon the Two Disputations. † According to the Positive Epicurean way. || To Cicero,

who was the Auditor. * Spoken after the manner of the Academiques; (of which Sect Tully was;) who held that our Greatest Certainties were only more Probable Appearances of Truth, not Truths de facto.

very Walls of the City, which you High-Priests account upon as * Sacred, and are more carefull to Fence the City with † Religion, than even with Walls. Now, || Thele to * Desert, while I have Breath in my Body, were surely a Great Wickedness. Truly Balbus, (Reply'd Cotta to This,) I should be glad to be Confuted; am rather for Discoursing of, than Pronouncing upon what I have Deliver'd: And well aware, how much you are too strong for me. No † Doubt of it, Interpos'd Velleius, as one that believes even Dreams to be sent us from || Jupiter: Which same Dreams yet, are not so Vain and Idle, as is the Discourse of the Stoiques touching the Nature of the Gods.

THIS having Pass'd, we gave our Opinions. Velleius lookt upon Cotta's Dispute to be † Truer than Balbus's; but, to || me, Balbus's Argument seem'd of a Nearer * Resemblance to Truth.

T H E E N D.

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